CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JUNE 15, 1838. NO. 879--VOL. XVII.—NO. 24.

RELIGIOUS MISCELLANY.

[From the Western Messenger.]

UNANIMITY OF FAITH.

In reading our exchange papers, we sometimes meet with wild assertions, and palpable mistakes, which we are tempted to expose. But the following little article which we lately cast our eyes upon, taken from the Religious Magazine, is absolutely so bristling with errors in every part, that we feel compelled to notice a few of them.'

'UNANIMITY OF FAITH.'

'There is a vague impression in most minds, that the Christian world has always been in a state of confusion and dispute, respecting the doctrines of the gospel. But the fact is exactly the reverse. The unanimity which ever has, and does now pervade the Christian world, is truly astonishing. That the doctrines now distinctively called Evangelical, have been the prevalent doctrines with the overwhelwing majority of Christians, from the earliest ages, is as susceptible of proof as any historical truth whatever.

'There are discussions going on, and ever have been, respecting the forms of the church and points of intellectual philosophy. But if there is such a thing as evidence to be derived from the decision of councils, the letters, and the sermons of the early fathers, and the testimony of historians, the fundamental doctrines of Christianity have been held undisputed by nine tenths, and I might perhaps say, with more truth, by ninety-nine hundredths of the Christian community from the days of the Savior to the present hour.

'Take this country, for instance, where there is more of the conflict of mind with mind, than in any other portion of the world. According to the most recent statistics, there are in this country about

4,000,000 Baptists,
3,000,000 Methodists,
4,000,000 Congregationalists and Presbyterians,
600,000 Episcopalians,
1,000,000 Lutherns, Dutch Reformed, & Moravians.

'Now with this immense mass of nominal Christians, there is no dispute respecting the character of Christ, the nature of the atonement, the work of the holy spirit, the new birth, and judgment to come—all the fundamental doctrines of the bible. They differ about forms, but as to the real nature of religion there is no dispute.

'On the other hand there are

600,000 Universalists,
180,000 Unitarians.

'We must leave out of the computation, the *Christians*, the Shakers, the Quakers, the Mormonites, the Dunkers, and the Swedenborgians, comprising together about 600,000, for these are about equally divided.

'We have then in this country of bold and unrestrained freedom of thought, ten agreeing as to the essential doctrines of the Bible, where we find one who differs. Is not this wonderful uniformity? Particularly when the doctrines of the bible are such, that the gospel says, the natural heart is opposed to them.—*Religious Magazine.*'

1. 'There is a vague impression in most minds, that the Christian world has always been in a state of confusion and dispute respecting the doctrines of the gospel.'

A vague impression! We wish it were so. Unfortunately it is too distinct and clear a conviction to be so called. What are the ecclesiastical histories filled with but accounts of disputes and confusion in regard to doctrines? Was it a 'vague impression' which led Paul to say, even in Apostolic days, when writing to the Corinthians, that they were carnal, having among them envying, strife, and division; one saying he was of Paul, and one of Apollos? Or was it a 'vague impression' which led him to write the Epistle to the Galatians? Is it a 'vague impression' which we have of the disputes about Gnosticism, and Manicheism, and Arianism, and Pelagianism? Is the whole controversy between Catholics and Protestants, but a 'vague impression?' And is it but a 'vague impression' which we now have of present disputes—for example, of what took place in the last General Assembly between the Old and New School Presbyterians?

2. '*But the fact is exactly the reverse.*' So far from there being even a 'vague impression' of dispute, there is no dispute at all among Christians about doctrines. If so, the Millenial age has arrived within a few months, and no one has found it out, but this writer in the Religious Magazine. 'The unanimity which ever has, and does now pervade the Christian church is truly astonishing.' About what then, may we respectfully ask, have Christians been disputing? What means the rackings, and burnings, and dungeons, of which history speaks, inflicted by all parties on each other for errors of faith? Why were four Synods excommunicated by the last General Assembly? What is to be understood by the disputes between Dr Beecher and Dr Wilson, and Mr Barnes and Mr Breckinridge? If they are disputing about nothing at all, verily they dispute with too great earnestness.

3. 'That the doctrines now distinctively called Evangelical, have been the prevalent doctrines with the overwhelming majority of Christians, from the earliest ages, is as susceptible of proof as any historical fact whatever.'

We could not have supposed that a writer, feeling any responsibility for his own character or the influence of what he publishes to the world as truth, could have deliberately written, and sent to the printer, a sentence like the above. It is only necessary to turn over half a dozen pages of any Ecclesiastical history to see its absolute incorrectness. So far from there being evidence of the majority of Christians in the early times being believers in the modern doctrines called Evangelical, there is hardly any evidence on the subject as to the first three centuries. And yet this writer asserts that it can be proved as easily as the existence of Napoleon or the Battle of Pharsalia! We know that Tertullian in the second century plainly declares that 'the ignorant and unlearned, who are always the *greatest part of the body of believers,*' did not receive the Trinity. We know that in the third century Origen complains that '*the multitude of those called Christians* did not receive the Deity of Christ.' We know that in the middle of the fourth century, the Arians had the authority in the church throughout the greatest part of the Eastern and Western Empire. In the fifth century, Dr Mosheim assures us that the doctrines of the Semi-Pelagians (which are not the Evangelical ones) 'coincided with the *modes of thinking of the majority of the people*, and no efforts could prevent them from spreading far and wide.' And would this writer have us believe that his peculiar doctrines 'were received by ninety-nine hundredths of the Christian community' in those succeeding centuries when the power of Rome was at its height? If so, where was the necessity of the reformation, and what do we mean by the doctrines of the reformation?

These differences are with this writer, only about 'forms' and 'points of intellectual philosophy.' Was then the Arian, and Sabellian, and Pelagian controversies merely about points of intellectual philosophy? Did the Reformation of Luther hinge only upon forms? We pause for a reply.

5. But he comes to America and produces a table of the statistics of religious sects in the United States. We have often wondered at these tables, when we have noticed that by simply adding together the alleged numbers in the different sects, we sometimes get a greater amount than is given in the census of the United States—although professed Infidels, Jews, Slaves, and the 'Big Church' of worldlings, is not included. Thus by adding together the numbers here given, we have about 14,000,000. But where are the Catholics? where are the Infidels? where are the millions of slaves on plantations, who never hear the word of God preached? where are the millons of those who do not maintain the slightest connection with any religious body? What is the number of these, may be judged from the fact, that in the city of Boston, by a fair calculation, it is supposed that there are 28,000 out of 68,000 Protestants, not connected with any religious society. (Third Semi-annual Report of the Ministry at large, 1835.) If in the city of Boston there are 7-17ths of the inhabitants not connected with any religious society, it might safely be computed, that taking the country at large, including slaves and all other persons, at least one half are in the same predicament. This would leave out of the 16,000,000 of the United States, only 8,000,000 to be divided among the different sects. And yet the above calculation gives us 14,000,000. This shows how prone all sects are, in adding up their numbers, to exaggerate very much the amount.

6. It may be said however, that the relative proportions will continue the same, if we reduce the numbers of each denomination, and there still will remain the proportion of 9 to 1 in favor of Evangelical doctrines, so called. But *how* in favor? Why they are *connected* with societies whose articles countenance these doctrines. But the writer of this paragraph must be very ignorant if he does not know, that one-half at least, of every Evangelical congregation is wholly ignorant of what their articles are—that there are in every society, those who disagree very essentially in opinion from their teachers, and who retain their connection from habit, sympathy, and a thousand other causes, and not because they hold the opinions there taught. Even the church members in Presbyterian and other orthodox churches, are often found when you examine their opinions to be much nearer Unitarianism than Calvinism, though they would probably be shocked at being told of it. They believe that Christ is divine, but not equal to the Father; they believe that there are three distinctions of some sort or other in the Deity, and that is their Trinity; they believe that all men are sinners, and that is their Total Depravity; they believe that Christ has saved us by his life and death, and that is their atonement; they believe that a man must begin to lead a religious life, and pray to God for help, and that is their idea of regeneration. These are the real opinions, we have no doubt, of a large proportion of every body of professors of religion. And these are certainly not Calvinistic, but Unitarian.

7. But in these churches, says this writer, 'there is no dispute respecting the character of Christ, the nature of atonement, the work of the Holy Spirit, the new birth, and judgment to come.' *No dispute?* This writer may perhaps choose to think that there is no essential difference between those who are disputing, but how can he assert that there is '*no dispute?*' Can we open a religious newspaper or periodical, and *not* find a disputatious article with respect to some of these points? Has there been a week during the last eight or ten years, (to go no further back) in which the Old and New School in the Presbyterian church, have not been disputing in their newspapers and elsewhere, about the nature of the atonement, the work of the Holy Spirit, and the new birth? Are not the Baptists divided against themselves on these subjects, a very large proportion holding with Mr Campbell, and the others accusing them of denying the work of the Holy Spirit entirely. This writer is so unfortunate as to have selected the very doctrines which have been most disputed, and are now most disputed, of which to assert that there is no dispute about them.

8. After having thus arranged his facts to suit himself, he says with admiration—'Is not this wonderful uniformity? Particularly when the doctrines of the Bible are such, that the Gospel says the natural heart is opposed to them.' If the Gospel *did* say this, and if it was true that nine-tenths of all Christians, (nominal, impenitent, and unconverted ones being included) did yet agree to them, it would be indeed strange—as strange as an effect without a cause. But where does he find this assertion in the Gospel, that the natural heart is opposed to the doctrines of the Bible? The only passage which sounds at all like it, is where Paul says, that 'the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' (1 Cor. ii. 14.) But this text will not answer for him, for he has been asserting that there are ten or twelve millions of nominal, impenitent and unconverted Christians, natural men all, who both can and do receive evangelical doctrines. Either these doctrines, therefore, are not 'the things of the Spirit of God,' or his whole argument falls to the ground. We leave him to extricate himself from this dilemma.

The writer of the above paragraph probably set himself down to pen it with excellent intentions. He no doubt wished to show those who objected to Christianity on account of the disputes among Christians, that these disputes were not so great as they are commonly supposed. But this is an entirely mistaken mode of answering such cavils. It is daubing the breach with untempered mortar, and saying Peace when there is no peace. It confounds unanimity of faith with unanimity of opinion. The latter is neither possible nor desirable, and it is no objection to Christianity that it does not exist. Where there is freedom of thought, men's speculative opinions will differ. But as to the great facts of Christianity, which are the true objects of *faith*, which were preached by the Apostles in early days, there has always been unanimity, and is now. Of the facts asserted in the Apostle's creed, we may say in truth, there is and has been no dispute. No sect professing Christianity would deny one of them. These facts are the true basis of Christian faith, or else the Apostle mistook when he said, that 'If thou confess with thy lips the Lord Jesus, and believe in thy heart that God has raised him from the dead, thou shalt be saved.' Neither is there any dispute as to the great practical truths flowing out from this faith. All believe in human sinfulness, and the necessity of a change of heart and life—all believe in the necessity of penitence, humility, love to God, and love to man. It is on speculative points that men differ, on points of theology, not points of religion.

FOR THE REGISTER AND OBSERVER.

DANGERS OF SUNDAY SCHOOLS.—No. 2.

'The Library is the subject of another chapter;—not one of the least important; and the author very justly protests, he might have done it in even more urgent tones, against the *too frequent introduction of fictitious stories of an exciting and sentimental character.*'—Chris. Ex.

'The article under consideration contains some few remarks on Libraries. I have long been doubtful of their utility to Sunday Schools. And one objection has been a disbelief that there were to be found *a hundred good children's books* suitable for a Sabbath School Library.'—*A Teacher.*

Mr Editor,—As I have begun to 'sound an alarm,' let me follow it up by one other article. The subject is indicated by my mottoes, the most recent 'lamentations' which have been penned on the danger of Juvenile Libraries in connexion with Sunday Schools. These, and such as these, which have been uttered from time to time for a year or two past, have served to create a sceptical feeling as to their utility, among a great number of persons. Some have been led by them to close their Libraries; others to let them fall into neglect; and talk with the best disposed on the subject, and they will answer you with a shake of the head, 'Well, I don't know! I don't know!' Now this sceptical state of feeling is one that in mercy should be terminated one way or the other; and it would seem to become me as a new convert to carry the war into Africa 'and end if possible this' long contested point. The great difficulty with those who have preceded me on this subject is that they have been too indefinite in their forms of expression. They have generalized too much. They have sought no illustrations, so that those who are unacquainted with the character of these books, could judge of the truth and pertinency of their remarks. They have been either deficient in an accurate knowledge of our juvenile literature, or are afraid to speak out boldly what they know of it. I wish to avoid both of these faults.

Before, however, I touch the main difficulty, let me say a word or two in reference to the pretended advantages of these Libraries in connexion with the Sunday School. Arrayed as they are by Mr Muzzey in his Sunday School Guide it would seem incredible that any could doubt of their utility for a moment. The advantages are comprised under the following heads, viz. 'They foster the desire and habit of reading'—'they impart useful knowledge'—'they serve to make religious impressions'—'they exercise an immensurable influence in forming a pure taste'—they 'attract children to the school and retain them there,'—'they give a pleasant variety to their pursuits,'—'they lead to interesting conversations at home,' and finally 'Parents are brought to the church by the Library'! Now it cannot be denied that all this is solemn and undoubted truth. As much as we may desire for the sake of the argument to write these out of sight, we are compelled nevertheless to admit that they are all true. But this is the bright side of the question. A single possible, incidental evil, will more than outweigh in our school of philosophy,—will it not?—all these positive advantages.

To originate a doubt, and to make that doubt preponderate over every possible good, is the first great principle, which should govern us—should it not?—in all these weighty matters. Our theory is, that there is no good but unmixed good; and therefore in reference to any scheme of benevolence, however plausible it may appear, if there are any attendant evils, point them out, let them operate, let them neutralize the good, or weigh down the project. So with Juvenile Libraries,—they are a great good, a means of immeasurable influence in forming a pure taste, of making religious impressions and of imparting useful knowledge—But—'the too frequent introduction of fictitious stories of an exciting and sentimental character' must be looked to, as 'they destroy the taste for sober truth; and train up our pupils to be devourers of the circulating library.' But, says another, 'I have long been doubtful of their utility to Sunday Schools—And *one* objection has always been a *disbelief* that there were to be found a *hundred good children's books* suitable for a Sabbath School Library,'—of course if not more than a hundred good books for children—its utility is doubtful, close the Library. The doubt, the disbelief exists of its perfect character, and therefore it should be dispensed with altogether. Can any arguments be more conclusive?

This is our general train of reasoning on this and various other kindred topics.

But this is not sufficiently definite and precise to suit our individual taste. Something more specific and tangible is wanting. Take then any catalogue of our Juvenile Libraries, no matter whether from Cambridge or the City, from the South part or the North part,—run your eye along its columns, and see how frequently it falls upon these fictitious stories; and where the collection is over a hundred, of books that are not 'good children's books!' What a degree of moral turpitude and oversight on the part of our pastors, superintendants and teachers in the selection! The first one that strikes me is Miss Martineau's 'Times of the Savior,' a pure fiction perpetrated to convey to the young, through the agency of fictitious characters and circumstances a knowledge of the habits and customs and manners of the people who lived in the days when our Savior lived! The story is wrought up with no little effect, and the child is made to live and breathe and think as if he were in Palestine eighteen hundred years ago—and not a word of it true! It is all fiction! The next two are 'Home' and 'The Skeptic,' both 'fictitious stories of an existing and sentimental character;'—admirably adapted, to be sure, to foster the love of home and all benevolent and domestic pleasures; or to exemplify the soul-destroying tendency and effects of unbelief,—but nevertheless 'suited to create an unnatural craving for excitement; to destroy the taste for sober truth, and to train up our pupils to be devourers of the circulating library.' Then there is the 'Warning,' another high wrought story. It exhibits the evils of intemperance in an exceedingly powerful manner, and the child that reads it will probably never become a sot—*but*—it has not 'the gravity and moderation of truth,' and therefore it is dangerous! And, besides these, there is the 'Lost Child'—'The Lily of the Valley'—'Sandford and Merton'—'The Ringleader'—'Godfrey Hall'—'Ella of Garveloch' and a half a dozen more perhaps of the same character—all adapted to interest and instruct—but—they are fictions of an exciting character and consequently not 'good children's books!'

But those who defend Sunday School Libraries will say these are few in number compared with the whole; and the whole should not be condemned for the few. We admit that these are few in number, but let us see what is the character of the remainder. In running my eye over a catalogue of 300 volumes, I find the books may be divided into three distinct classes viz: the positively good, the directly or indirectly useful, and those apparently useless. The first class is considerably large, they are such as the 'Life of the Savior,' 'Sacred Memoirs,' 'Bible History, 'Lives of the Patriarchs,' 'Lives of the Evangelists,' Biography of Buckminster, Thacher, Abbot, Wilberforce, Washington, [illegible] of Young Persons, and many others. 'Stories from Scripture,' 'Sabbath Day Book,' 'The Beatitudes,' 'Days of Sickness,' 'The Holy Land,' 'Formation of Christian Character,' &c. &c. But the *doubt* here is, whether these are ever read. The second class, those which are directly or indirectly useful, is still more numerous. There are books on 'Natural History,' 'Instinct Displayed,' and the like; 'Good's Book of Nature,' 'Parent's Assistant,' 'Harry and Lucy,' 'Frank,' and 'Sequel to Frank,' 'Praise and Blame,' 'Oriental Anecdotes,' 'Belzoni in Egypt,' 'Rose Grant,' 'Cortez' Conquest of Mexico,' 'Scenes of American Wealth,' and others too numerous to mention. The *doubt* is here whether children could not be better employed than reading books a part of which are only indirectly useful. Time is so precious that children as well as men should fill it up in the highest practical manner, and if they could be induced to read the Bible, or Scougal's Life of God in the Soul, all the while, would it not be much better for them? Of the last class, those apparently useless, it is difficult to find a specimen, but this may be easily accounted for by the fact that the writer is *parvenu* to the work in which he is engaged. But taxing the imagination and memory to the utmost, it seems possible to believe that books in a Sunday School Library with the titles 'Sports and Amusements,' 'Stories of old Daniel,' 'Little Flora,' 'Barring out,' 'Son of a Genius,' 'Rollo at Play,' 'The Robins,' and the like, must be of a useless if not of a detrimental character. To be sure they were written by good men, and good women, by our Edgeworths and Abbotts, by men and women of talent and genius, who are able as it were, to make bricks of straw—and therefore it may be they are only 'apparently' useless—*but* the titles! '*Sports and Amusements*'!—'Rolla at *Play*'! in a Sunday School Library! The very names are sufficient without further evidence.

To recapitulate: we find in the Catalogue before us 50 volumes of the positively good; more than 200 of the directly or indirectly useful; and few or more that are useless or bad. Now the facts are apparently against us; but it must not be forgotten that by a little negligence books *may* be introduced that will inculcate some error—that too many *may* be read, that are addressed to the imagination exclusively;—and that without care on the part of teachers and parents they *may* be perused without exercising the understanding or improving the heart. Take these views of the subject, and is it not quite clear that Juvenile Libraries are of doubtful utility? Should they not be closed? Is it not better for children to be without a taste for reading—destitute of knowledge—ignorant of moral truths and religious impressions—if these are only to be obtained by the possibility of gaining some incidental error, or having their imaginations occasionally excited?

ALARMIST.

SUNDAY ON THE PENNSYLVANIA CANAL.

Sabbath on the Pennsylvania canal! How different from a Sabbath in New England! The sound of the Church-going bell, so familiar to a son of the Pilgrims, in the land of his nativity, is never heard in these wide-spread valleys. This hallowed and sanctified day comes and goes very much like other days. Its return is marked by no peculiar ceremonies—its hours are not devoted to particular observances. Devotion has here no altars—christianity, I judge, few believers. In this respect, I would not do the people wrong. I am told we see the most depraved part of the population on the line of the canal—that the farmers, and townspeople beyond the mountains, are a very different race—that they have numerous churches, and respect the Sabbath. I trust this is true. But I speak of the canal. There are no churches here. The boat men, and drivers, and the persons who tend the locks, are a profane, squalid, brutish class of beings. They appear in the shape and image of men, but lack the better part of humanity—a moral and intellectual nature. On this holy day, they are occupied with all the business of their calling. At the least difficulty they pour forth a volley of strange oaths, with the most astonishing volubility. A little fellow that can hardly sit upon his horse, will swear with all the shocking coarseness of a veteran; and coming from such lips, oaths are doubly shocking to every feeling mind. Intemperance, I am convinced, is the cause of much of the vice, the profanity, and the degradation that exists on the line of this canal. At almost every lock, spirituous liquors are kept for sale, and at every village they may be freely obtained. Laws have been enacted to prevent the traffic, but without effect. There is still much drinking, and much intemperance, in this district of country. Our boat-steerer today, was unable to direct the boat into the locks, in consequence of being intoxicated. He obtained his liquor of the steward.

Pitching quoits is the principal Sabbath employment of idlers in the villages. We saw numbers of young men—coarse, dirty, lazy looking fellows—engaged at this amusement, at every stopping place where the business would support a rum and cigar store. The more industrious were cleaning their horses, mending harness, or working their gardens. The females were mostly busy. The wives and daughters of lock tenders drive a smart trade in cheap family provisions, with poor travellers and emigrants. They bake large quantities of flour bread, and keep cold ham, eggs, milk, &c. for sale. As we passed, some were heating their ovens—which, by the way, are built of stone, out of doors, separate from other buildings—some were hauling forth their smoking loaves, some were trading, &c. &c. I went on shore frequently, and visited these good dames. They were mostly on a level with the men, as to appearance and manners. I saw none drunk, however, nor heard any swear. But many of them looked very miserable. An accurate description would be too disgusting. Let the reader imagine an unwashed masculine countenance, tangled hair, and a draggled dress, and he will have enough of the picture.

Dedham Patriot.

FOR THE REGISTER AND OBSERVER.

MR DOGGETT'S FAST SERMON. TENDENCIES OF THE TIMES.

Mr Editor,—I have recently read a Sermon delivered by Mr Doggett, Pastor of the first Congregational Church in Bridgewater, on the annual Fast, entitled, 'Traits requisite in the character of Modern Reformers.' With its general principles I fully concur. Those passages which struck me as particulalry worthy of notice, had reference to the neglect and contempt which many manifest in regard to religious institutions; and also to the harsh, tyrannical manner in which our ancestors trained up their children; and the opposite extreme which is perceptible at the present day.

Speaking of what is requisite in Modern Reformers, he says, 'Let them look with caution at the institutions of the Sabbath. The Sabbath, in former times, was most strictly observed, and in some cases, perhaps, with a punctilious, superstitious severity. But are we not gradually verging toward the other extreme? Are we not showing a want of due regard for it, by making no scruple in performing long, unnecessary journeys on that day, and embarking in pleasure-rides, and pleasure-walks, without any religious motive?'

I think we may safely say that the tendency of the present age is, to do away the sanctity of the Sabbath, and to regard, in an indifferent and unworthy manner, Christian institutions. It is a well known fact which has been much written and commented upon, that the attendance of our churches, particularly in cities, is far less in the afternoon, than it is at the morning service. Now why is this? It has been observed that people dine so luxuriously on that day, that they are not prepared to attend church in the afternoon. Can this be true? Can it be that those masters and mistresses of families, who have domestics in their employ, so far forget the duties they owe them, as to debar them from the privilege of attending public worship? 'Masters, give unto your servants that which is just and equal, knowing that ye also have a master in Heaven.' Now is it not just that we should give those whom God has placed under our care, all the privileges of a religious nature in our power? Perhaps some will say, 'we cannot give up our Sunday dinners. Custom and habit require us to proceed in the manner we do.' I am willing to make all reasonable allowances for long established customs, and to view them with as lenient an eye as possible; but let the wealthy and the influential begin to dine more sparingly on the Sabbath; let them forego some sensual indulgences on that day, so that their domestics may have an opportunity to reap spiritual benefit; and I doubt not their example would be speedily followed. It is time for those who profess to be, and call themselves, Christians, to set an example in the highest degree of respect and veneration for the Sabbath. This sacred day is treated with so much contempt and irreverence by the irreligious, that it remains for the disciples of Christ to endeavor to divest the public mind of this indifference to its claims, and restore it to that degree of reverence which its importance demands.

Again, in speaking of the severe and stern manner in which our fathers used to educate their children in religion, he says, 'But then are we not passing to the other extreme, allowing our children on the serene Sunday evening to leave the quiet family circle, to loiter over the lot, to chase the butterfly or rob the bird's nest? Our fathers considered is almost wicked to read on the Sabbath any other book but the Bible. This no doubt savored of superstition. But are we not going to the other extreme, overlooking or neglecting the Bible amid the multiplicity of other books? A sad evidence of the truth of the affirmative of this question is to be found in the fact, that some of our grandfathers and grandmothers will now repeat more of the Bible that we can with all our boasted superiority of opportunities and privileges? It is a truth which will probably be admitted by all, that the Bible was formerly much more read than it now is. Let parents and Sunday School teachers be more careful on this point. It is true we have manuals and catechisms which are very useful, conveying to the mind of the child important facts relating to the Bible; but I would say, let the New Testament be read and studied more. If a child is taught to study it closely while young, it is probable that the memory will retain the most beautiful and sublime portions of it through life. And besides, those persons who are familiar with the Bible, have an immense advantage, in listening to discourses from the pulpit, over those who are not well acquainted with its truths. How many beautiful quotations from the scriptures and allusions to them are lost to many minds from their being unacquainted with their contents. It therefore behoves parents to be deeply interested in this subject, if they wish their children to derive profit from the labors of the pulpit. Let them teach their children to read a chapter aloud in the family at morning devotions. It will exert a good influence on their minds, and create in them a familiarity with the sacred volume. It was the dying request of a Christian philosopher to his son, 'Read the Bible every day of your life.'

If the truths of religion are presented to the child in an easy, attractive form, its young and susceptible mind will gladly receive them. Let these truths be divested of that gloom, austerity, and sternness, which our ancestors (no doubt conscientiously) thought requisite. If we teach them to our children with that meekness and simplicity which is in Christ, they will 'make them wise unto salvation.'

There are other important topics comprised in the sermon worthy of notice, but which I must now pass over. The sermon contains timely suggestions which Modern Reformers would do well to observe. It will repay an attentive perusal.

C. E. L.

SINGULAR DREAM.

'A Gospel minister, of evangelical principles—whose name, from the circumstances that occurred, it will be necessary to conceal—being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep, and began to dream. He dreamed, that on walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought that he heard some person enter the garden; and leaving his bower, he immediately hastened towards the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his, a gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ.

On approaching his friend, he was surprised to find his countenance shaded with a gloom, which it had not been accustomed to bear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relater the time of the day? To which he replied, 'Twenty-five minutes after three.' On hearing this, the stranger said, 'It is only one hour since I died, and now'—(here his countenance spoke unutterable horrors,)—'Why so troubled?' inquired the dreaming minister. 'It is not,' said he, 'that I have not preached the gospel; neither is it that I have not been rendered useful; for I have now many seals to my ministry, that can bear testimony to the truth as it is in Jesus, which they have received at my lips: but it is because I have been accumulating to myself the applause of men, more than the honor that cometh from above; and verily I have my reward. Having uttered these expressions, he hastily disappeared and was seen no more.

The minister awaking shortly afterwards, with the contents of this dream deeply engraven on his memory, proceeded, overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither, he was accosted by a friend, who inquired whether he had heard the severe loss the church had sustained in the death of that able minister * * *, and he replied, 'No:' but, being much affected at this singular intelligence, he inquired of him the day and time of the day when his departure took place. To this his friend replied, 'This afternoon, at twenty-five minutes after three!'—*British Pulpit.*

ECCLESIASTICAL CENSURES.

The New York Annual Conference of the Methodist Episcopal Church has been in session, in the Green street Church in this city, since the 16th inst. A meeting of the Bishops has also been convened.

The session of the Conference has been and is still protracted, by reason of several of its members having been put on their trial on charges of 'contumacy and insubordination,' in agitating the churches by discussions on abolitionism, and especially in having lately attended a 'Methodist anti-slavery convention,' so called, the character and doings of which are regarded by the conference as 'unauthorized, schismatical, and revolutionary.' The penalty inflicted upon those convicted of the charges, varies in proportion to the extent in which they have

been implicated in the agitation of the church either suspension from the ministry, or from a part of its functions, until they shall give satisfaction to the Conference.

The trials are conducted with open doors, and the church in which they are held is crowded with both sexes, and all classes, including a number of 'colored ladies and gentlemen,' all of whom seem to be deeply interested in the proceedings.

From the decisions thus far made, it is obvious that the large body of ministers composing this Conference, nearly two hundred in number, are almost unanimous in condemning abolition movements and associations in connection with the church; and are proceeding, by very decided majorities, in the prosecution and deposition of the few refractory members.—*N. Y. Evening Post.*

THE BOY AND HIS GARDEN.

A child held in his hand a slight, leafless shoot. It was like a supple green wand. Yet it had been newly cut from the parent tree, and life was secretly stirring in its little heart.

He sought out a sheltered spot in the piece of ground that he called his own. He planted it there in the moist earth. He came often to visit it, and when the rains of summer were withheld, he watered it at the cool hour of sunset.

The sap, which is the blood of plants, began to circulate through its tender vessels. A tiny root, like a thread, crept downwards. Soon, around the head, there burst forth a garland of pale green leaves.

Seasons passed over it, and it became a small tree. As fast as its branches came forth, they drooped downwards to the earth. The cheering sun smiled on them,—the happy birds sang to them: but they drooped still.

'Tree, why art thou always sad and drooping?—Am I not kind unto thee? Do not the showers visit thee, and sink deep to refresh thy root? Hast thou a sorrow at thy heart?'—But it answered not. And as it grew on, it drooped lower and lower. For it was a weeping willow.

The boy cast a seed into his soft garden mould. When the time of flowers came, a strong budding stalk stood there, with coarse, serrated leaves. Soon there came forth a full, red poppy, glorying in its gaudy dress.

At its feet grew a purple violet, which no hand had planted or cherished. It lived lovingly with the wild mosses, and the frail flowers of the grass, not counting itself more excellent than they.

'Large poppy, why dost thou spread out thy scarlet robe so widely, and drink up the sunbeams from my lonely violet?' But the flaunting flower replied not to him who planted it.

It unfolded its rich silk mantle still more broadly, as though it would fain have stifled its humbler neighbor. Yet nothing hindered the fragrance of the meek violet, nursing its infant buds.

The little child was troubled, and at the hour of sleep he told his mother of the tree that continually wept, and of the plant that overshadowed its neighbor. She took him on her knee, and spoke so tenderly in his ear, that he remembered her words when he became a man.

'There are some who, like thy willow, are weepers all their lives long, though they dwell in pleasant places, and the fair skies shine upon them. And there are others, who, like the poppy that thou didst reprove, are haughty in heart, and despise the humble, whom God regardeth.

'Be thou not like them, my gentle child.—But keep rather in thy heart the sweet spirit of the lowly violet, that thou mayest come at last to that blessed place which pride cannot enter, and where weeping is never known.

The Girl's Book.

FOR THE REGISTER AND OBSERVER.

A few Sundays ago I attended a sister church in a neighboring town on the occasion of the administration of the Lord's Supper. The manner of conducting this service appeared to me singular and at the same time very proper and appropriate. The invitation given by the pastor after the customary exercises of worship, embraced all who considered themselves friends of our Savior. There was no dismissal of the congregation, no exemption of the many from manifesting their love in a gracious Redeemer by obeying one of his injunctions, 'Do this in remembrance of me.'

After this announcement, there was perfect stillness for a few minutes, so that all might hold solemn communion with their souls and see whether they could with sincerity assure themselves that they were ready to follow the cross of Jesus and publicly to declare themselves ready at all times to defend and preach his cause. If this self examination, which every one would feel bound to make at such a time, is satisfactory to them, conscience it seems to me, must clearly say, 'Come then, take and eat, for this is my body, take, drink, this is the blood shed for your good.'

Thus was the opportunity extended to all alike, for all were alike dependant on him who died for the salvation of all, to think seriously if they were not called upon by the voice of Jesus and of conscience to show their lively interest in the things of which our Savior taught by doing something in remembrance of him.

Can any Christian resist this call upon his sense of duty? And yet I believe there are many true Christians who have never identified themselves with church-communicants and have never experienced the sanctifying influence of this simple ceremony.

I wish that I had power to prove to such and to all who doubt it, that this service does impart sweet and holy influences, does improve the religious feelings, and does make us labor with more fervent zeal for the common good of mankind. But abler hands than mine have enforced these truths and have failed to accomplish all they have desired. I then would endeavor merely to state my views on this subject, and then show that, in my opinion, the manner of conducting this worship at the aforesaid church is preferable to the usual mode. Apart from the consideration of the command recorded Luke xix. 22, I would ask every one who earnestly strives to obey the spirit of the gospel and advance the true spirit of religion, whether he ought not join the bank of those, who, he has a right to believe, are sincere in their motives and equally desirous with him of promoting spiritual interests? Does he not approve of that social feeling which seeks its improvement in the society of other kindred beings? Does he not find that great enterprises are moved forward by the combination of enterprising men? And will he through his desire for an unpretending religion, refrain from joining with those who sit round the Lord's table, to testify their love of the same master that gives him instruction in holy things?

If all who live under the general appellation of Christians, were really Christians (and by this, I mean not perfect men, but true friends of Christ) I grant there would be no reason for making a public profession of one's resolve to serve his master with all his strength, since then the whole nation would be members of one association of which Jesus Christ would be the head, and the whole purpose of religious service would be mutual encouragement and not this together with the conversions of sinners.

But, we all know, the case is different with us. There is need of religious associations which have for their object the conversion of bad men and the dissemination of the truths of Christianity.

I believe that the institution of the Lord's Supper subserves this end, and that those who partake of it stamp upon themselves this distinctive title, 'I desire to improve myself and others.'—Now the very fact that among young men especially, one is considered none the better but rather more foolish for joining, evinces that there ought be some way in which those who are disposed to lead a christian life, should plainly declare themselves of that intention; so that the true supporters of the Gospel may not feel ashamed to acknowledge their master and guide, Christ Jesus. Therefore, it devolves on all who are willing to make the Testament their true text-book, to countenance an institution which is distinctively upheld by the friends of Jesus.

I feel assured the cause of virtue and sound principles would be advanced by such a course, since by thus making a public profession, we should find all more bold to declare themselves supporters of virtue and right when engaged in private relations.

And then with regard to our feelings when engaged in the solemn act of worship, I think experience will convince those who would know, that then, in an especial manner, do we feel our connexion with fellow man, and our responsibility for what we are now doing towards the performance of many duties. We are celebrating the death of one who taught the frailty of human nature and the necessity of frequent communion with God for spiritual aid and comfort.

We are showing by an outward act, our remembrance of the crucified Savior who offered himself willingly a sacrifice to pure and undefiled religion. And are we recognizing ourselves as worthy of being the guests of one so far above us? Most certainly should we then on this occasion humble ourselves and sincerely resolve to do better than heretofore.

With what peculiar impressions do we engage in this service in conjunction with a congregation. With what force, do we feel the equality of our condition, all dependent on the mercies of the same Father and the meditation of the same son Jesus. There is no exclusiveness—no separation of the *righteous* from the *unholy*, but all sit as applicants of the mercies of a common Father. Every individual who will humble himself before the Lord is considered his fri[illegible] for his maste[illegible]

How diffe[illegible] of the cong[illegible] homes soon [illegible] vior, the minor part to an exclusive enjoyment of a most delightful and inspiring service!

O may the time be hastened when the congregations of people shall rise up and with a united voice praise the God Almighty, maker of heaven and earth, who sent his son for the regeneration of every soul, to preach glad tidings to *all* people and call *all* to the fold of which even Christ is the shepherd; and I believe that the course pursued in relation to this service, as I have described it, is a great step toward that desired day. B.

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE.

BY HIS SONS.

WILBERFORCE CURED OF A TASTE FOR GAMING.

It was by this vice he was himself most nearly ensnared. A brief diary of this period records more than once the loss of 100*l.* at the faro-table. He was weaned from it in the most characteristic manner. 'We can have no play to-night,' complained some of the party at the club, 'for St. Andrews is not here to keep bank.' 'Wilberforce,' said Mr Bankes (who never joined himself), 'if you will keep it, I will give you a guinea.' The playful challenge was accepted, but as the game grew deep he rose the winner of 600*l.* Much of this was lost by those who were only heirs to future fortunes, and could not, therefore, meet such a call, without inconvenience. The pain he felt at their annoyance cured him of a taste which seemed but too likely to become predominant.

DR CHALMERS.

'All the world wild about Dr Chalmers; he seems truly pious, simple, and unassuming. Sunday, 25th.—Off early with Canning, Huskisson, and Lord Binning, to the Scotch Church, London-wall, to hear Dr Chalmers. Vast crowds—Bobus Smith, Lord Elgin, Harrowby, &c. So pleased with him that I went again; getting in at a window with Lady D. over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification. 'I was surprised to see how greatly Canning was affected, at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling.' 'All London,' he was soon after told in a very different circle from his own, 'has heard of your climbing in at that window.' With the healthful play of a vigorous mind he entered readily into the joke. 'I was surveying the breach with a cautious and inquiring eye, when Lady D., no shrimp, you must observe, entered boldly before me, and proved that it was practicable.'

SCOTT'S NOVELS,—BULWER'S 'PELHAM.'

'Reading "Lawrie Todd," but disliked and left it off—a stupidly told story—attempt at delineations of character very indifferently executed—no touches of nature or marked discriminations. Hearing Hallam's 'Constitutional history of England' in *Quarterly*. Southey a bitter critic, and works him with great acuteness and force.' 'Scott's novels useful as the works of a master in general nature, and illustrative of the realities of past life. Looked at 'Pelham'—most flippant, wicked, unfeeling delineations of life—to read such scenes without being shocked must be injurious—I am sorry—read it. For very shame I would not have it read to me.'

'WESLEY'S LAST WORDS.'

When about to bring the question of abolition before the house in 1791, he received the following animated charge, traced upon the bed of death by the faltering hand of the venerable Wesley:—

'Feb. 24. 1791.

'My dear sir,—Unless the Divine Power has raised you up to be as an Athanasius *contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you who can be against you? Are all of them together stronger than God? Oh, be not weary of well-doing. Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. That he who has guided you from your youth up may continue to strengthen you in this and all things, is the prayer of, dear sir, your affectionate servant. 'JOHN WESLEY.'

ESTABLISHED CHURCH.

'Think not that the people of this land will long maintain a great church establishment from motives of mere political expediency. For myself, I value our Established Church as the means of preserving for us and for our children the blessings of the true religion; and I know that to spread such a notion would be to inflict on it a fatal stroke.'

HIS LAST FRANK.

On the very day on which the new writ was to be moved he was enjoying peacefully the simplest pleasures. 'Foggy in the morning,' says his diary, 'but it cleared up and became delightful.' The sun full out all day. The bees seduced to fly about into the crocus cups. The blackbirds singing.' To two of his sons, who had requested him to send them his last frank, he wrote on the same day:—

'TO ROBERT ISAAC WILBERFORCE, ESQ. AND SAMUEL WILBERFORCE ESQ. ORIEL COLLEGE, OXFORD.

'My dear Boys,—When Charles the First was on the very point of exchanging, as I trust, a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen, and, therefore, my dear boys, I also will adopt this language, and add, as he did, 'Remember.' You can fill up the chasm. I will only add, that with constant wishes and prayers for your usefulness, comfort, and honor here, and for glory, honor, and immortality for you hereafter, I remain, ever your most affectionate father. 'W. WILBERFORCE.'

FOR THE REGISTER AND OBSERVER.

THE CONVENTION SERMON.

Mr Editor,—I was much pleased with many parts of the Sermon, delivered last week by Dr Storrs before the Massachusetts Convention of Congregational Clergymen. I was specially delighted with his doctrine, that ministers should preach up nothing but Christ—nothing but Christianity. Happy—thrice happy will be the condition and prospects of the Church [illegible] He quoted the passage—'not many mighty—not many noble, &c. *are called*,' to support a sentiment to which the passage has no reference whatever.

Paul is showing, that the Gospel is of divine origin. He uses for this purpose the argument that it was at first preached and established by men, destitute of worldly advantages—and who could not have succeeded, had they not been miraculously assisted by God. This inference then was a natural and satisfactory one—that the Gospel was from Heaven, and not the invention and work of the preachers. And, in stating this argument, he says ye see your calling, Brothers; ye see who were employed to call you to the belief of the Gospel—they were not the learned—the rich—the powerful; but they were, comparatively speaking, the poor, the illiterate and the despised. *D. D's*, should be careful to preach up *nothing but Christ!*' N. W.

CHRISTIAN REGISTER.

BOSTON, JUNE 16, 1838.

REV. SAMUEL H. STEARNS.

How trifling are all sectarian distinctions, how easily forgotten, when a good man, of whatever name, is the subject of contemplation or remark. If while living, he deserve respect and praise for his virtues, or present a claim upon the sympathy of his fellow-men by his sufferings—how readily, how heartily are they accorded. If when dead, his memory really merits a tribute of veneration, how sincerely does every generous mind pronounce its blessing upon his name. Good hearts are bound by a tie too spiritual and too strong for any distinctions or any walls of partition to interrupt or weaken. All just men and righteous are friends. All the holy unite, by reason of the attraction of the one spirit which inspires and operates in them all. That moral worth shall be revered, that amiable qualities shall be loved, that the misfortunes of the exemplary shall cause the heart to melt with pity, are laws of our nature whose binding and beneficent influence no creeds nor controversies can destroy.

These remarks have been suggested by the perusal of a highly valuable and interesting volume lately published by Josiah A. Stearns, and Whipple & Damrell of Boston: containing a memoir and select sermons of the late Rev. S. H. Stearns, who was for a few months pastor of the Old South Church in Boston.

We are confident that we express the sentiment of all our brethren and friends of the faith, when we say that we most sincerely and deeply sympathized with this lamented and excellent man in the peculiar trials and afflictions with which he was beset at the entrance of his ministerial work; which forced him to relinquish his parochial duties, after preaching only three times to his people; and which, after a wasting malady, soon terminated his earthly career, while he was seeking the restoration of his feeble health in a land of softer airs than his own.

We have read the memoir, and some of the sermons, with great interest; and gladly take this opportunity to pay a simple and sincere tribute of respect to his many and elevated virtues, and his eloquent and useful writings.

His opening career was full of promise; and although it was soon clouded and interrupted in the view of mortals, yet this was only that it might reach onward towards perfection with a loftier sweep and a more rapid progress in the presence and society of the angels.

The whole volume, and especially that part of it which contains the biographical notices of Mr Stearns, is well worthy of the attentive perusal of all Christians.

We copy from it a letter—the last which Mr Stearns ever penned—written from Paris, shortly before he died. All his letters are remarkable, and full of beauty, but we do not hesitate to pronounce this to be one of the most sublime and affecting epistolary compositions that our language can furnish. It breathes a childlike simplicity and tenderness of emotion, with all the serene magnanimity and deep confidence of the mature Christian. All will recognize in it a shade of resemblance to Him, who said to his disciple, when about taking leave of the world, '*son, behold thy mother.*'

THE CHRISTIAN'S FAREWELL TO HIS KINDRED.

Dear Brother,—'My last as well as former letters must have led you to anticipate the time as near, when we shall be separated, not by the wide waves of the Atlantic, but by the wider ocean which separates earth from heaven.

* * * And I feel satisfied,—happy! I have no ravishing delights of anticipations, though my imagination is, at times, sufficiently excited. But I have a calm, unquestioning confidence,—a sweet, holy, heavenly happiness. All with me is bright and cheerful for this world and for another.

'I am here surrounded with kind friends, who will take good care of me while I continue, and who will take good care of what little I have with me, and send all safe home.

'Mrs C——, who died here in March, was taken home by her friends. Mr H——, my old class-mate, whom I met in Rome, bright and brisk, but who died here, a few days since, is also taken home. It is a very unimportant matter, but perhaps the same disposition might be made of me.'

After some further suggestions and directions respecting his remains, and the few temporal matters he had yet to arrange, he proceeds:

'It is doubtful if I shall write again with my own hand; and now I was about to write farewells; but really it is unnecessary, and I am too much exhausted. I restrain my heart, and forbear to give pain, but I have not one sombre feeling, one dark or gloomy emotion.'

He then goes on with some suggestions which he thought might contribute to his mother's happiness,—especially in reference to the management of the little homestead, which is her living. His thoughts, on this subject, are expressed with a particularity which at once discovers the composure of his mind, and the generous interest which he felt in those who survive him. The following is a specimen:

'I think mother has made a good arrangement for the summer. It is well to have the same man, from year to year, if he proves good. I was rather pleased with B——; I hope she will find him faithful, capable, and enterprising. Is he making any new encroachments on the Old Bush Pasture? I think he should advance a little every year. * * *

'It is a great comfort to me that Mr. ——— is settled in Bedford, and will live with mother in such favorable circumstances, and that she will enjoy her own daughter, in the young minister's wife.

* * * * *

'Oh! I can write no more! And yet I must,—I must just say farewell, through you, to all.

'Farewell, my dear, good mother! We shall soon meet with your dear husband and my beloved and revered father. The path to heaven from Paris and from Bedford, is equally sure,—he will be looking out for us,—kind angels will convey us thither. I thank you for a mother's care and a mother's love; I could never thank you enough. But we shall know more of this, and talk more of this, and feel more of this, I think, in heaven. Till then, my good mother, farewell!

'Sisters and brothers whom I love, *all, all, all*, with a brother's heart, farewell! I rejoice that we *all*, happy family, have hope to meet in heaven. Oh! should *one* be missing there! I will not indulge the thought; no! we shall all meet! Till that happy thanksgiving meeting, beloved sisters and brothers, farewell!

'Uncles and aunts, farewell!—and farewell, warm-hearted one, who, if assiduous attention, labor and love could have held me back from the grave, would long have held me fast,—aunt B——, I thank you. Farewell! We shall soon meet again in joy.

'Farewell, my cousins! many of whom I know and love and respect.

'And farewell, my dear little neices and nephews! Many of you will never know your uncle Samuel. But your parents will tell you of him and you will cherish his memory. May you be early sanctified and prepared for heaven, that happy place, where your uncle hopes to meet and know and love you all! The Friend of little children bless you, and make you very useful women and men, and very happy!

'Farewell, dear little delicate Ellen, my special care!* Don't forget your own good mother, nor uncle Samuel. Be a good little girl,—love your Savior,—always obey God,—do good to every body, and be very happy. My dear little niece, farewell!

'I love the Old South, and have never ceased to remember them in my prayers, once and again, since the morning I became their pastor. A pastor's feelings *are* peculiar. I wish I could address them, and say to them, farewell! I rejoice that they are in the care of so good a pastor. The Lord bless them and him. I would also say a grateful farewell to my special benefactors, Mr S——, and Mr F——, and Mrs G——. My beloved, affectionate, generous friend, ———, I bid you a full-hearted farewell!

'And now, my dear brother, I feel as if I had done a violence to myself this morning. I certainly did not think of writing half so much. I should not have thought it possible,—but the Lord has wonderfully sustained me, and I could no less. It is done,—and I throw off all care, all burden from my mind.

'I have only now to say to you, my eldest, long-tried, affectionate brother, farewell! The Lord bless you, in your person, in your family, in your people, in your profession,—it is a glorious one!—in your own soul, and we shall talk more of these things another day. You have from me a very warm, affectionate, full-souled farewell! W——, farewell!' * *

It would be an inexcusable omission were we to forget to say that the book is printed in a correct and beautiful style; and that the volume in its whole appearance does credit to the taste of the publishers.

PRINCIPLES AND RESULTS OF THE MINISTRY AT LARGE IN BOSTON.

Rev. Joseph Tuckerman, has at length favored the public with his views and reflections upon the objects, interests and results of the Ministry at Large. No man living understands this subject so thoroughly, is engaged in it so earnestly, or is in all respects so competent to discourse upon it, as he. We looked for a full, earnest and wise exposition of the objects, claims, principles and operations of the ministry, from one whose life and name are intimately and immortally associated with it; but, the work has altogether exceeded expectation. It is more thorough, more moving, more powerful to convince and interest the indifferent and doubting, than could have been anticipated. That it will be extensively and presently read, we hope. That it will ultimately accomplish great moral results, is certain.

Amongst the various aspects in which the work has commended itself to our regard and interest, is this, viz: that it embodies and represents more fully and more accurately than any other book that has ever been written, the peculiar genius—we were about to say of Unitarianism, but will not—of genuine Christianity, as applicable to the real condition and necessities of society, and especially to the spiritual wants of the degraded and the poor.

It shows indirectly but most emphatically, how vain and unprofitable are the doctrines which men have set up as the most essential, in view of the grand practical enterprize which Christians are called to accomplish.

It proves most triumphantly to the unprejudiced heart, how irresistible is the force of the peculiar, sublime and yet too much overlooked and undervalued doctrine of the New Testament that *the God of love is the Father of all men*, in subduing and reforming the soul of the obdurate, in elevating and sanctifying the heart of the outcast and the needy; and in bringing humanity in all its forms and stages nearer to the spirit and kingdom of God.

If Dr Tuckerman had done no more than present, as he has, in this work, the results of his experience in the application to the cold and hard heart, of the truth of man's filial relation to God, he would have raised to his name an undying monument in the hearts of all who love God and their race.

We shall have occasion to speak of this volume at a future period.

For the present we dispense with the few remarks we might be disposed to make upon the work, in order to present to our readers the following thrilling incident, related by the author as illustrative of the power and value of the doctrine of the filial relation of man to his Maker, as an instrument in the hands of one who would redeem and save a brother.

THE PIRATE AND THE FATHER.

'This single sentiment, understood, felt and acted out as Christianity inculcates it, would redeem every sinner, and regenerate the world. How appropriately therefore has it the prominence which is given to it in the christian scriptures! Inspire the most ignorant with this sentiment, and you make him wise. Impart it to the feeblest and you make him strong. Give it to the poorest and you make him rich. Breathe it into the most troubled heart, and you communicate with it the best consolation, and the most efficient support. Give it to the dying, and you give him the strongest assurance of immortal blessedness. Is not Christianity then worthy of all acceptation in the revelation which it makes to us of 'the Father.' And does it not imply great guilt, and is it not a just cause of great misery, to be insensible and reckless of the privileges and happiness for which we, and all about us, were created as children of God?

Of the connexion of the filial sentiment in the human heart with God, and of the power which it may exert there in redeeming from sin, even in circumstances apparently most adverse to all hope of moral recovery, I will adduce an example which fell under my own observation. The case is an extreme one. But I have no doubt that even many not dissimilar cases might be adduced.

Early in the year 1827, as I was one morning on my way to the north part of this city, my attention was arrested by a crowd about the door of the United States Court House; and upon inquiry into the cause of it, I was informed that two pirates were about to receive sentence of death. I immediately entered the Court, and was soon very near, and in front of the prisoners. Here a spectacle was brought before me more painful than language can express. Nothing can be more unlike than was the countenance of each of these prisoners to that of the other. That of one expressed all the rage of a demon, and that of the other, the strongest possible contempt. Judge Story arose, and asked them if they had any cause to assign why the sentence of death should not be pronounced upon them? The first to whom I have referred, at once, and in all the madness of the most murderous rage, poured out a torrent of the most profane and revengeful language upon the District Attorney, and the Court. The other, with a sardonic grin,—for it could hardly be called a smile,—replied only, 'the sooner the better.' Judge Story said that he had witnessed many very affecting scenes in the discharge of his judicial duties, but never one so painful as on that occasion. The sentence having been pronounced upon them, they were remanded to prison. It was quite impossible that I should take the course I had marked out for myself for the morning; and having followed these men to the prison, and obtained admission, I asked the turnkey to beg of one of them permission to enter his cell, with a view only to any services which it might be in my power to render him. The turnkey entered a cell, but very soon returned and said to me, 'he will not allow you to enter.' The door was on a jar; and I entered the cell, saying to the turnkey, 'please to come for me in an hour.' He adjusted the bolts, turned the key in the lock, and left us. I offered my hand to the prisoner, which I think he did not take. I assured him of my great desire to serve him. His reply was, 'I only wish to be in hell, where it is hot, and not in this cold place.' The hour passed, and the turnkey returned. Not the smallest apparent moral progress had been made in that hour, except in the circumstance that this unhappy man had consented to my request to pass an hour of the next day with him. He had said in reply to my request to visit him again, 'you may come if you choose. I care nothing about it.' I went the next day, and the next, and the next; and endeavored by every means in my power to get at his heart, and to make some impression there. I also closed each visit with prayer. It was now, however, quite perceptible that a change of feelings had begun in him. He had a father and mother living, and I had addressed myself in every way to his filial sensibilities. There seemed to be no other chord in his heart from which a moral vibration was to be obtained. I think it was on the fifth, or sixth day of my visits to him, that he said 'amen' at the conclusion of my prayers. He was now desirous, and glad to see me. The remembrance of his parents was the great restorative of his sensibilities. On about the tenth, or twelfth day of my visits, he fell upon his knees when we prayed together. He had now a very deep sense of his guilt, and the character of his penitence was most peculiarly filial. God was revealed to him as his Father, and his heart was penetrated and bowed as the heart of a greatly guilty, but sincerely repenting child. Every thought, and care, and interest was absorbed in the single desire of the mercy, the forgiveness of his heavenly Father.—I passed an hour with this man every day during, I think, thirty-four or thirty-five days; and never have I heard such supplications, such entreaties for mercy, as I heard from his lips. In the midst of one of my prayers, he broke out in such impassioned and importunate cries to God, that it seemed to me as if the very stones of his cell might have responded to them. My own heart was well nigh broken by his anguish. And he died, apparently the most contrite being I have ever known. Whether other modes of appeal to him might have been as effectual, I know not. It is enough, and I bless God, that this to which I have referred was at least a principal means of his moral recovery.—This was the second of the men of whom I have spoken. The first committed suicide a day or two before the time appointed for his execution.

Here then is a principle of our religion, to the prevalent recognition and application of which I look for much of the regenerating influence to be exerted by Christianity upon its believers. Would that by giving it any prominence in the connexion into which I have here brought it, I could give any increase to its power even in a single heart! Let the rich and the poor, the lowly and the exalted, alike feel that they are children of one Father, even God, and need I ask, what will be the interest with which they will regard each other? Let this be a living and prevailing principle in any soul,—or in other words, let a christian sense of his filial relation to God be to any soul a reality, and I will answer for the proportionate fidelity of that soul to every social sentiment and duty. And to the feebleness of this sentiment where it exists, and to the narrow and unchristian views which are taken of it where it is received, I think that very much of the disunion and disorder, and the vice and misery of christendom are to be ascribed. In the spirit of this sentiment let us read the records of our faith and duties in the New Testament. In this spirit let us engage in every office of private and of social worship. And in this spirit let us live and communicate with our fellow-beings. Listen reverently and submissively to the voice of Jesus, and to the voice of conscience, as to the voice of the universal Father. Then will you have taken the first and most important step at once for the accomplishment of the objects of Christianity in respect to yourself, and for the excitement of your strongest interest in the extension of its blessings to all around you.'

THE POETRY OF TRAVELLING.

We have just received a book of highly attractive exterior, entitled 'The Poetry of Travelling in the United States. By Caroline Gilman. With additional sketches by a few friends; and a Week among Autographs, by Rev. S. Gilman.'

The names of the distinguished authors are a sufficient guaranty of the excellence of the work. And yet we cannot forbear expressing the great delight with which we have read the few portions of the volume which we have had time to peruse. The table of contents displays a charming variety and abundance of interesting topics, selected from notes of a Northern and a Southern Excursion by the Editor of the Rose; and supplied from minutes of a visit by Rev. S. Gilman to the mansion of I. K. Teft, Esq. of Savannah, who is the possessor of a very large and valuable collection of Autographs and compilation of manuscripts.

The work is on sale at Weeks, Jordan & Co's. We commend to the attention of our Readers the following brief extracts.

The first is from the Notes of a Northern excursion.

THE BETHEL CHURCH.

I found myself at the very antipodes of the calm and spiritual repose of the Swedenborg chapel, as I followed the crowd to the Bethel Church. It was not without its interest to me that this edifice stands on the spot where I was born.

When I entered the building, Mr Taylor, the pastor, whose reputation for eloquence is so widely extended, was walking about the pulpit in great anxiety and concern, arising from the fear that the seamen would be crowded from their seats. Leaning over, he stretched out his

hand, and called out, with a loud and earnest voice,—

'Don't stir, my brethren! not a seamen must go out.'

The occasion was one of peculiar solemnity. A service of communion plate had been presented, and this was the first opportunity for appropriating it. Having heard Methodist preaching frequently at the South, in its most fervid tone, I was probably not so much impressed by the sermon as a Bostonian would have been. Mr Taylor's changes, like those of his denomination generally, were rapid, varying from the boldest rhetorical flights, to the most commonplace expressions. The sermon being over, he descended to the altar, and called two individuals to the rite of baptism. One was a middle-aged seaman, the other a little girl of five years age, led by her mother. He had not proceeded far, before I saw and felt the power of his natural eloquence; his audience were soon in tears. He grasped the hand of the seamen, and welcomed him as one who, from sailing on stormy seas, had reached a safe harbor. After the usual invocation and form of baptism, he again took his hand, and smiling on him kindly, said, 'God's baptism be on thee, my brother; go in peace.' Then turning to the woman, he exclaimed,

'And the widow did not come alone; no, she did not come alone, she brought her baby with her.'

He took the wondering but passive little girl in his arms, and raised her so that we could all see her. After the silence of a moment he said,

'Look at the sweet lamb! Her mother has brought her to Christ's fold!'

There was another pause; he touched her forehead with the baptismal element, pronounced the invocation to the Father, Son and Holy Spirit, and saying solemnly, 'A baptism from heaven be on thee, my pretty dove', kissed her flushed cheek tenderly, and placed her by her mother's side.

The congregation were then invited to kneel at the altar, and partake the communion. The seamen went first, file after file, pressing respectfully on, while their pastor addressed to each words of caution and encouragement.

'Brother, beware, take heed,' he said to one whose face bore marks of worldly cheer, 'the tempted is ever ready.' And to one who looked dejected, he said soothingly, 'Come to the Lord, my brother; the yoke of Jesus is easy, lay your cares on him.'

When the seamen communicants had all visited the altar, others followed, and as circle after circle knelt around, the good man was often obliged to pause in his addresses. Weeping and agitated, he walked the chancel, exclaiming, with broken sobs,—

'This is the happiest day of my life. Oh my God, the happiest day that I have seen since I was born!'

I went with the rest, and there, on the spot where God gave me being, dedicated him anew my faculties and hopes, and asked his blessing on the homeward path upon which I shall enter on the morrow.

The second extract is from the Week among the Autographs.

HENRY KIRKE WHITE.

Lo! another precious relic! A leaf from the Diary of Henry Kirke White, the poet. We all remember that poor Henry passed some time in an attorney's office before he was assisted by Mr Wilberforce to prepare for an University education. While breathing that ungenial atmosphere, he committed to paper this brief skeleton-record of a few of his unhappy days. The very sight of it is dreary and melancholy like the writer's heart. All that we here learn of his occupations, is, that on Saturday, the 8th of some month or other, he was engaged in 'entering up the Hall books; on Monday the 10th, copying all the morning certain letters for Mr Enfield, on Wednesday, fair copying a schedule of fines and amercements; on Thursday, do. do., another copy on unstamped parchment; on Friday the 14th, drawing advertisement of two heifers, the property of Edward Musson, being stolen or strayed out of his close in the parish of Radford. Attending the printer therewith, &c. &c.

One blessed blank appears amidst these worldly details. It is that of Sunday the 9th. Nothing is recorded under this date, except the single day. And one cannot but vividly sympathise with such a being as Kirke White for this short though happy respite from labors which he must have loathed. Henry Kirke White's Sabbath! It is almost a subject for a poem. Imagination follows him to his closet, to his church, to his lonely evening walk, to the long portion of his night spent over his Bible, his Milton, or some of England's noblest divines. The hand-writing of this specimen is manly, and elegantly plain.

ROY'S HEBREW LEXICON vs PROFESSOR STUART. &c.

Our readers remember the article in the last N. A. Review—an extract from which was copied into the Register—wherein the Lexicon of Mr Roy, *Professor of New York*! as he has been styled, was severely criticised and ridiculed, as the work of a pedant and a plagiarist.

The remarks of Professor Stuart have elicited a reply from some anonymous writer, in which the charges and criticisms of the former are retorted upon the learned Professor himself, who is accused of having not only borrowed from, but actually translated the grammar of Gesenius without any acknowledgement.

Of course it belongs not to us to say a word upon the merits of the case at issue between the parties. But one thing is plain as that Mr Roy is a *professor*, and that is that the man who can prove that all the criticisms of Mr Stuart are without foundation, and that the blunders and faults which he has exposed are no blunders, but only recondite *merits* disguised from those, who, like the great Hebrician of Andover, are uninitiated into the mysteries and niceties of Rabbinical lore, must have a good deal more wit and more genius than we have been disposed to attribute to the Professor of New York.

We have not yet seen the Reply to Stuart. Mr Noah of New York, thus expresses his opinion upon the matter.

'Scarcely a paper we meet with but has something to say either for or against the work. The most distinguished linguists in Europe and America are in favor of it. They who are opposed to it, are men no doubt interested in Robinson's Gesenius. Professor Turner of this city was the first to oppose it—Nordheimer of the University, who is not acquainted with either English or Hebrew, followed after him on the same side in the Biblical Repository; and in the last number of the North American Review, Moses Stewart, of Andover, has come out against it in a very long and labored but unsuccessful review of it. Every person who has read these reviews impartially, must see at once that they are unfair, malignant, and self defeating in their nature. A pamphlet is now before us, the title of which is 'A Defence of Roy's Hebrew Dictionary, against a Review of it by Moses Stuart, of Andover.' So complete, so triumphant, so masterly a refutation of false charges and misrepresentations made by Moses Stuart against Roy's work, we seldom or never witnessed. This little work has utterly shaken our confidence in Moses Stuart, as an oriental scholar.'

AMERICAN UNITARIAN ASSOCIATION.

The Executive Committee have recently made several appropriations for the support of new societies in the West. In Illinois, $250 have been given to one Society and $200 to another. Several additional missionaries have lately gone out into that portion of our country, amongst whom are Rev. George Ripley of Boston and Rev. A. B. Muzzey of Cambridgeport, the one, on a mission of three months, and the other, of four. Their field of labor will be in Pennsylvania, Ohio and Michigan.

We regret to learn that our respected friend and Brother, Rev. Alonzo Hill of Worcester Mass., has suffered much in Havana from a violent attack of the yellow fever. It is gratifying, however, to perceive by recent intelligence, that he has quite recovered his health, and has sailed for Charleston, with his Lady. We have been informed that Mr Hill would have left Havana at an earlier date than the period when he was seized with the fever, had it not been for his desire to sail with his brother, Capt. Hill, to New Orleans. This brother, as our readers are probably aware, was himself overtaken by the same terrible malady and died at Havana. We presume, of course, that Mr Hill will not prosecute his intended mission in the South West; but sincerely hope that he may be able on his return to resume his valuable labor in Worcester.

The Western Messenger, devoted to Religion and Literature, for June, 1838, has been received. The following is the table of Contents;

Christ a dependent being; Letter on the state of Unitarianism; Early Fathers not Trinitarians; Wise above what is written; The Christian Movement; Future Punishment; Interesting Incident in Kentucky History; Stray thoughts on Phrenology; Letter on Travelling; Negro Apprenticeship in the West Indies; Specimen of Foreign Standard Literature, Vols. 1 & 2; Critical Notices; Sabbath Sonnet; Mutual Affection; The Mystic; To an Ancient Sun-dial; The True Christian; Morning Sketch; Flowers Dying; Monthly Record.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association has recently received the following sums:

From Rev. Dr Nichols as a donation from individuals of his Society, Portland.	$100.00
From ladies of a Sewing circle in Rev. Dr Nichols' Society, Portland.	$50 00
From the Auxiliary Association in Rev. Mr Sewall's Society, North Scituate, by Rev. E. Q. Sewall.	$12 00
From the Auxiliary Association in Nantucket, by Rev. Mr Edes.	$12.50
From Joseph Story for his annual subscription.	$5.00
From the Auxiliary Association in Brattleboro', Vt. by Rev. Addison Brown.	$12.00
From the Auxiliary Association in Brookfield, by Rev. Mr Alden.	$13.00
From the Taunton Auxiliary Association by Rev. Andrew Bigelow.	$71.00
From Rev. O. C. Everett, annual subscription for 1838.	$5.00
From the Auxiliary Association in Barre.	$38.00
From the Auxiliary Association in Kingston.	$10.00
From the Auxiliary in Rev. Mr Barrett's Society, Boston.	$30.00

The following persons have recently become life members of the Association: Mr John Owen of Cambridge; Mr Eben Wade, of Providence, R. I.

RELIGIOUS INTELLIGENCE, ETC.

The annual meeting of the British and Foreign Bible Society was held on the 4th, in the great room at Exeter Hall. The room and galleries were every where crowded with ladies, and the platform with noblemen and gentlemen. The receipts of the Society from all sources during the past year were £97,237 1s 11d. The principal item was £31,892 1s 6d, from various contributions. The remainder of the receipts consisted of legacies and donations. The issue of copies of the Scriptures for the past year is 590,398, and the total number since the formation of the Society 10,888,043. The amount of receipts was larger than on any previous year since the formation of the society.

—

The thirtieth anniversary of the Society for Promoting Christianity among the Jews was held on the 4th, in the great room, Exeter Hall. A Hebrew hymn was sung, in which Jewish children joined. There was an increase of upwards of £4,000 in the contributions of the present year over those of the past. The room was crowded. Joseph Wolff, the missionary, was present.

—

University of Virginia—We have been furnished, says the Richmond Whig, with a catalogue of the officers and students at the University, for the present, being the fourteenth, session. It appears that there are 239 matriculates—which is 40 less than at the preceding session; of this number there are from Virginia 145, Alabama 24, South Carolina 21, Georgia 10, Louisiana 9, Mississippi 7, Tennessee 3, Maryland 3, North Carolina 2, Pennsylvania 1, Ohio 1, Kentucky 1, District Columbia 1, and Turks Island 1.

—

Western Reserve College.—It appears from the annual catalogue, that the faculty of this college consists of Rev. E. Pierce, President; Rev. Ruius Nutting, Professor of the Latin and Greek Languages and Literature; Rev. P. Hickok Tappan, Professor of Christian Theology; Rev. E. P. Barrows, Professor of Sacred Literature; Rev. Clement Long, professor of Intellectual and Moral Philosophy; Elias Loomis, Professor of Mathematics and Natural Philosophy; W. C. Clark, Principal of the Preparatory Department, and Philo Wright, Tutor. The Professorship of Sacred Rhetoric and that of Chemistry are yet vacant.

The number of students connected with the institution is 106—Theological students 15; Juniors 8; Sophomores 24; Freshmen 18; Preparatory 41. Of whom 59 belong to Ohio; 12 to Michigan; 1 to Illinois; 1 to Georgia; 2 to Pennsylvania; 9 to New York; 2 to New Jersey; 9 to Connecticut; 7 to Massachusetts; 1 to New Hampshire, and 2 to Vermont.

CONGRESS.

In the Senate, Monday May 28th, the resolution was further discussed, which prohibits the Secretary of the Treasury from issuing or enforcing any general order, making a discrimination in the kinds of money received in the different branches of the public revenue. After some discussion the resolution passed to a third reading.

In the House, the bill relating to Indian Hostilities, with amendments respecting the removal of the Cherokees was still further debated, without the question being taken.

In the Senate, Tuesday May 29th, the resolution authorizing the rescinding of the specie circular, after a debate in which Mr Webster, Mr Calhoun, Mr Clay, Mr Benton and Mr Strange took part was finally passed by a vote of 34 to 8.

The House was engaged principally upon the North Eastern Boundary question, and upon the Indian appropriation bill in Committee of the whole.

In the Senate, Wednesday May 30th, Mr Webster offered a resolution instructing the Committee on Finance to report their opinion whether it was now competent for the Secretary of the Treasury to employ certain banks and depositories, &c.

In the House, Messrs Prentiss and Word were qualified and took their seats.

The joint resolution from the Senate, repealing the Treasury Specie Circular, was taken up and passed to a third reading.

The bill for the relief of the Indians was then taken up in Committee of the Whole, and further discussed.

In the Senate, Thursday May 31st, the business transacted was chiefly of a private character.

In the House, Mr Looms called up his resolution calling on the Postmaster General for information and estimates, contemplating a reduction in the rates of postage, which was agreed to.

The Senate on Friday, June 1st, was engaged most of the day on private bills, and to allow time for arranging the chamber for warm weather, adjourned over to Monday.

In the House, the Indian Hostility Appropriation Bill came up in the Committee of the whole, and was continued through the day.

In the House on Saturday, a large number of private bills were taken up and passed.

In the House of Representatives, on Monday, the proceedings on the Indian Hostility appropriation bill lasted to 7 o'clock. Seven amendments, making considerable reductions of the original appropriations, reported by the Committee of the Whole, were agreed to. Mr Bell's amendment, appropriating the additional sum of $2,000,000 for pacification, was rejected—yeas 90, nays 112. The amendment of the Committee on Indian Affairs, appropriating the sum of $1,048,067 to be paid for a year's subsistence after the removal of the Cherokees, and other purposes, exclusive of the $5,000,000 stipulated to be paid by treaty; and also the further sum of $100,000 for supplying blankets, clothing, &c. to those Indians who need it for their comfortable removal—was agreed to, the former section by a vote of 189 to 15, and the latter 174 to 20

The previous question being put and sustained, the question on the passing of the bill was put and carried—yeas 142, nays 27.

In the Senate, on Tuesday, Mr White from the Committee on Indian Affairs, made a report in relation to the Cherokees, which was read. It is in opposition to the views taken by the Secretary of War on the Cherokee question, communicated to Congress by the President on the 21st of May.

A large number of bills were acted upon, but none of them of general interest.

In the House, as appointed some days ago, the business appertaining to the Territories was taken up, as the special order, and occupied the whole day.

The House went into Committee of the Whole, Mr Sargent in the chair, and first took up and considered to bill to establish two Land offices in Wisconsin Territory. This occasioned a smart debate.

After that bill was disposed of, the committee took up and considered the bill from the Senate, establishing the new Territory, out of a part of Wisconsin, to be called Ioway. Mr Mason of Ohio moved to strike out the enacting clause, and thereupon a lengthened and interesting debate proceeded. Mr Thomas made a very warm speech, in which he opposed the proposition to make this new Territory, upon the ground that it would affect the political balance between the Northern and Southern States, very disadvantageously to the latter.

In the Senate, on Wednesday, Mr Linn, from the Select Committee on the establishment of a new Territory on the Columbia River, made a report on that subject, which was laid on the table and ordered to be printed.

Mr Wright, from the Committee on Finance, reported without amendment, the House Bill for the prevention and suppression of Indian hostilities for 1838, and for the payment of arrearages for 1837.

The bill from the House to create the territory of Iowa with amendments, was taken up, and the amendments were concurred in.

In the House of Representatives, Mr Cushman from the Committee on Commerce, reported a bill to establish a port of entry at Key West, in Florida.

The bill from the Senate for dividing the Territory of Wisconsin and establishing the Territory of Iowa, as amended and reported by the Committee of the Whole, was taken up. The amendments, and sundry others, were adopted, and the bill passed, yeas 118, nays 51.

The House also passed the bill from the Senate for establishing a University in Wisconsin; and the bill to reorganize the Territorial Government of Florida.

In the Senate, on Thursday, the joint resolution of Mr Morris, proposing that Congress adjourn July 2d, to the second Monday in November, was taken up and after some remarks was laid on the table.

Several unimportant bills were read a third time and passed, and a number of others were received from the House and referred.

The Senate proceeded to the consideration of the Indian hostility appropriation bill, which, without amendment, was ordered to a third reading—yeas 40, nays 0.

In the House of Representatives, the joint resolution ordering surveys of the frontier lakes and their tributary streams, and also of other waters specified, was, after some debate, ordered to a third reading, and afterwards read a third time and passed.

A large number of reports of committees were presented.

The House went into committee of the whole on the bill from the Senate to grant preemption rights to settlers on the public lands. After an extended debate the committee rose, and ordered the bill, with amendments, to be printed.

In the Senate, on Friday, Mr Wright, from the Committee on Finance, in compliance with the Senate resolution of Mr Webster, of the 31st of May, instituting inquiries as to the competency of the Secretary of the Treasury to use as depositories, and to receive the notes of banks that, since the passage of the deposite act of July, 1836, had suspended specie payments, or had issued notes of a denomination less than five dollars; and, also, as to the expediency of so modifying that deposite act as to authorize the reception of the notes of banks that had issued such notes—made a report on the subject, which was laid on the table, and ordered to be printed.

The bill making appropriations for the suppression of Indian hostilities for 1838, and for the payment of arrearages for 1837, having been read a third time, after some debate, finally passed, without dissent.

In the House of Representatives, a large number of private bills were taken up and passed.

In the Senate, on Saturday, Mr Clay presented a number of petitions praying for the establishment of an United States Bank. Mr Morris, from the committee on Pensions, made a report on several Pension bills from the House, adverse to the passing of the bills. Several other bills were reported by him without amendment. The Senate spent some time in Executive session, as was supposed, on Indian treatises.

The House of Representatives was chiefly employed in the consideration of private bills, a number of which were discussed.

INTELLIGENCE.

Western Railroad.—Another assessment of $5 per share has been called for, payable on the 11th inst. The Treasurer, in giving notice of this assessment, states, that on the payment of 75 per cent. of the present assessment, the Corporation become entitled to the whole of the State Scrip, amounting to $2,100,000; that contracts have been made on very favorable terms on this side of the river, for thirty-two miles at the west end of the road, and for all the difficult sections between Springfield and Stockbridge; that the work is progressing with great rapidity, and it is confidently expected that the road will be open to springfield on the 4th of July, 1839, and to the Hudson the summer after.—*Transcript.*

The Trustees of the New England Institution for the Education of the Blind, gratefully acknowledge the receipt of nine hundred dollars, the donation of a widow.'

In compliance with the wish of the donor, they refrain from giving publicity to her name; but they would take this opportunity of correcting the common impression that the institution is rich enough to receive all applicants. This is an error. By the wise liberality of the legislature, and by the munificence of individuals, the Institution is enabled to receive and educate, gratuitously, thirty blind children from Massachusetts—other States provide for as many more.

But, unfortunately, the number of the blind is very great; all the applicants cannot be received, and some poor blind children are, of necessity, left in mental as well as physical darkness, who, if the means were provided, might be solaced by the blessings of education, and made independent (in part at least) by learning a trade.

Mr. Braman has reopened his Swimming School. This is a most useful establishment, both to those who need to be taught, and to those who have learned to swim. It affords every accommodation for acquiring and exercising in the healthful and useful art of swimming.

At the annual meeting of the Boston and Providence Railroad Corporation, on Wednesday, the following gentlemen were chosen Directors:—Josiah Quincy, Jr William W. Woolsey, Joseph W. Revere, John F. Loring, Elihu Townsend, Charles H. Russell, and Benjamin R. Nichols. At a subsequent meeting of the Directors, Mr. Quincy was chosen President, in the room of Mr. Woolsey, who declined a reelection.—*Courier.*

A new material for paper.—We have seen a quantity of writing and wrapping paper, manufactured by Mr. Sanderson, made of coarse beach grass, a material which may be obtained in abundance and is of no value for any other use. It makes a paper of a brownish color, and of a firm texture. It is not of a fine quality for writing or letter paper, but it seems well adapted for a coarse kind of writing paper, and for wrapping paper and pasteboard. We doubt not it will come into extensive use.—*Daily Advertiser.*

The last number of Silliman's Journal contains a letter from Dr C. T. Jackson, in which he says, 'I have discovered the *actual bituminization of peat* in a bog, at Limerick, in Maine. The substance is in fibrous masses, like brown coal, and burns with yellow flame and smoke. It is found ten feet from the surface of the bog. When this substance is heated in a glass tube, it gives out abundance of coal gas, and bitumen distils off freely. This, I believe, is the first instance in which peat has been observed actually passing into bituminous coal.'

A Yankee Bonnet for Queen Victoria—The Yankee girls in Carl King's strawbraid and bonnet [illegible] chef d'œuvre of a hat of the finest braid ever seen in the United States, to be sent to the young Queen as an evidence of what they can do when they try.

In the Connecticut State prison there are 141 whites and 49 blacks.

The Mint has been well employed during the last month—the amount of coinage during the month being as follows:

Nomination.	Value.	No. of pieces.
Half Eagles	195,295 00	39,059
Quarter Eagles	51,962 00	9,780
Half Dollars	171,000 00	348,000
Quarter Dollars	49,000 00	196,000
Dimes	62,500 00	625,000
Half Dimes	26,500 00	53,000
Cents	8,785 00	878,500
Totals	$538,052 90	2,625,338

Statistical.—The population of Mississippi by the census of 1830, was 70,443 whites, and 65,659 slaves, and by the census taken in pursuance of an act of the Legislature, approved January 29th, 1837, it was 144,351 whites, and 164,393 slaves—showing an increase in seven years of nearly 74,000 whites, and 100,000 slaves; the cotton crop was returned at 317,783 bales, and the acres under cultivation at 1,048,530. The number of acres in the State is nearly thirty millions.—*N. Orleans Trans.*

Georgia and the Cherokees.—Gov. Gilman of Georgia, in reply to a letter from Mr Poinsett, communicating the propositions made by the government to John Ross, says that he can give to those propositions no sanction whatever. He says that the Georgians who have become proprietors of the Cherokee lands, will be no longer restrained from taking possession of their property, and that if the government consents that the Indians shall remain two years longer, the State will be obliged to remove them by the most efficient means they can command.

Mr Poinsett in answer to Gov. Gilman's letter says, that his proposals to Ross and others, have been misapprehended—and that the time of the removal of the Cherokees was expressly referred to the States. He says that Gen. Scott is instructed to continue the measures for the removal, with as little delay as possible, regard being had to their health and comfort.

Maj. Gen. Scott, May 17th, issued a general order announcing the organization of his staff, and the distribution of the Cherokee territory into three divisions, to be commanded respectively by Brig. Generals Eustis and Armistead, and Col. Lindsay. The order gives directions for the manner of enforcing the removal of the Indians.

The importations of gold into the United States, from the 1st of January to the present time, (four months and a half) amount to $7,939,674.

A party, consisting of Mr Frost and three of his children, Messrs Welsh and Hutchinson, a Miss Whitmore, and two brothers by the name of Metcalf, were out on an excursion of pleasure on Thursday last, on Monmouth Pond, and neither of them understanding the management of the boat, it was capsized by the wind, and with the exception of the two Metcalfs, the whole party was drowned. Their bodies were found on the succeeding day, and on Saturday were all buried from the meeting house in Monmouth. Mr Frost has left a wife and three children. The remainder of the party, we believe, were young unmarried people.—*Portland Advertiser.*

Extraordinary Instance of Gambling.—It is well known upon the western waters, that the firemen and other hands employed upon the boats spend much of their idle time in playing cards. Of the passion for gaming, thus excited, an instance has been narrated to us upon the most credible authority, which surpasses the highest wrought fictions of the gambler's fate. A colored fireman, on board a steam boat running between this and New Orleans, had lost all his money at *poker* with his companions. He then staked his clothing, and being still unfortunate, pledged his own freedom for a small amount, losing this the bets were doubled, and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer, who hesitated not to take him at a small discount upon his assessed value. When last heard of by one who knows him, and who informed us of the fact, he was still paying in servitude the penalty of his criminal folly.—*Cincinnati Express.*

Removal of Cherokees.—The following reaches us by way of Augusta, Charleston and Norfolk.

ATHENS June 1, 1838.

'Our Georgia troops have taken all the Indians in the counties of Cherokee, Forsyth, Lumpkin and Gilmer—some 15 or 1600 men women and children.

'Exclusive of the above, 725 Indians have come in at New Echota, Cashville, and the Sixes. No difficulty is apprehended with the rest. june 16

The River of Intemperance.—An English paper calculates that the quantity of liquor, alias poison, drunk in England and Ireland every year, would be sufficient to form a river sixty feet wide, three feet deep and eight miles long. A more frightful calculation would be one showing the miseries that are occasioned by intemperance; the number of men whom the waves of this modern Styx bear into prisons, madhouses and the grave—of children who perish of hunger while their parents wallow in drunkenness, and of wives who pass their nights in anguish lamenting the intemperance of their husbands.—*N. York Com. Adv.*

In the House of Representatives of Texas, the joint resolution to withdraw the proposition to annex Texas to this country, was negatived by a majority of one vote.

It is said that Majendie, the celebrated French surgeon, has cured the *tic doloureux* by means of *electricity* He causes the electric fluid to pass over the nerves by means of needles of platina, placed at greater or less intervals.

From Barbadoes.—The decision of the Legislature to dispense with the apprenticeship, and allow the slave population (80,000) to pass to a state of absolute and entire freedom on the first of August, is confirmed, and the whole people are fully content and general joy prevails. Land has actually risen in value since the passage of the act. This is accounted for on the belief that the land will be better cultivated by free hired laborers, and that the cultivators themselves will become consumers.

The abolition is total, and to take place on the 1st of August. It seems to be generally conceded that the apprenticeship system has proved a total failure, and that the British Government will not any longer oppose absolute and immediate emancipation in all of the British West India Islands. On this subject a recent number of the London Sun has the following: 'Ministers will offer no further opposition to any measure which may be introduced, having for its object the immediate emancipation of the apprentices. The numerous public meetings held in England, Scotland, and Ireland, during the recess, have convinced Lord Melbourne and his colleagues that the voice of the United Kingdom is in favor of immediate, unconditional emancipation; and we are happy to be able to state that all cabinet hostility to the measure will henceforth be withdrawn.—*Trans.*

MARRIAGES.

In this city, by Rev. Mr Robbins, Mr William H. James to Miss Eveline B. Marden.

By Rev. Mr Ripley, Mr Richard Dewerson, to Mrs Hannah S. Birch.

By Rev. Mr Young, Mr George Odiorne Jr to Miss Clementina F. Coffin.

In Cambridge, Mr John B. Deblois, to Miss Lydia Fillebrown.

In Lexington, Sunday morning, by Rev. Mr Sweet, Michael Crosby, Esq. of Bedford, to Miss Abigail Simonds of L.

In Salem, Samuel S. Gilbert, Esq. merchant, of this city, to Miss Sarah Colman, daughter of James Devereux, Esq.

In Dedham, Mr Edward Bond, of Watertown, to Miss Adeline White.

Married at Wayland June 3d by Rev. Mr Damon of West Cambridge, Mr James Madison Bent to Miss Martha Trowbridge, daughter of Mr Charles Damon.

In Sterling, Mr Nichols Locke, of Lexington, to Miss Bloomy Davis, daughter of Mr John Davis.

In Hubbardston, Mr William Stow to Miss Mehitable N. Reed, second daughter of Micajah Reed, Esq.

DEATHS.

In this city, Mrs Eliza D. wife of Mr Charles Bates, and daughter of Capt. Luke Packard, of N. Bridgewater, 24.

In this city, on Wednesday, Charles William, only son of Mr Charles F. Leavitt, 2 yrs 3 ms.

In Roxbury, 8th inst. Henry F. only son of Mr Henry Cutting, 8.

In Charlestown, Mr Enoch Pearsons, 50. Mrs Abigail Daniels, 73. Mr Jacob Marshall, Jr. of Lunenburg, 22. Miss Ann G. S. Sanderson, eldest daughter of Major Charles Sanderson, 18 years.

In Newburyport, on Monday last, Mrs Caroline W. wife of Capt. W. Graves, Jr. and daughter of Capt. John Wells, 26.

In Bolton George Wilder, son of Alpheus Moore, aged 3 years.

In Holliston, 11th inst. Oliver Leland, Esq. 78—a soldier of the revolution.

In Fitchburg, 6th inst. Mrs Elizabeth, wife of Rev. Calvin Lincoln, 36.

Died May 29th, at Lynnfield, Miss Betsey Derby, aged 48.

MINISTRY AT LARGE. The Principles and Results of the Ministry at Large, in Boston, by Joseph Tuekerman.
Published and for sale by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. j 16

NEW BOOKS.
TRAVELS in Europe, by Wilbur Fiske, D. D.
De Tocqueville's Democracy in America.
Vegetable Diet by Dr Alcott
Life of Rev. Samuel H. Stearns
Atlantic Steam ships
Coopers Italy 2 vols 12 mo.
Jane Lomax a mothers Crime 2 vols 12 mo.
Ministry at Large in Boston by Dr Tuckerman.
Noyes's New Translation of Job. 2d ed.
Sketches of Martha's Vineyard &c. &c.
Woman as she should be, new ed.
Foreign Tour by President Humphrey 2 vols.
Devotions at Home.
Victims of Gaming
The Mother in her Family
The Robber by James
Priestley's Corruptions of Christianity
Lockharts Life of Scott, 7 vols.
Sherwoods Works vol 15
Turners Sacred History, vol. 3d.
Athenian Captive by Talfourd
Poetry of Travel by Mrs Gilman
Received and for sale by JAMES MUNROE & CO. june 16.

NEW EDITION OF ALCOTT'S MOTHER IN HER FAMILY.
SEVEN hundred copies of this last and most practical and popular work have been sold in two weeks.
This work has received universal approval from the press, and is already used with great approbation in a large number of families, where it will be found one of the most useful works published.
je16 WEEKS, JORDAN & CO.

TALFOURD'S NEW TRAGEDY.—The Athenian Captive, first acted in Covent Garden only thirty days since, published this day by
je16 WEEKS, JORDAN & CO.

MRS GILMAN'S POETRY OF TRAVEL.—Poetry of Travelling in the United States. By Caroline Gilman; with additional sketches by a few friends. Just published by
je16 WEEKS, JORDAN & CO.

DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.—Democracy in America, by Alexis de Tocqueville,—Avocat a la Cour Royale de Paris, &c &c. Translated by Henry Reeve, Esq. with an original Preface and Notes, by John C. Spencer, Counsellor at Law. This day published by
WEEKS, JORDAN & CO.
This work has passed through six editions in Paris, three in London, and has already had an extensive circulation in this country, being the most philosophical work on our institutions yet published.
je16

MISS PARDOE'S RIVER AND DESERT is publishing in Waldie's Library, at about *forty cents*, the book price being $1 75.
A few sets of this work can be made up for new subscribers. WEEKS, JORDAN & CO.
je16

PURE SPERM OIL.
E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil canisters of various sizes.
Oil sent to any part of the city, free of expense.
jan 13 istf

WORCESTER'S DICTIONARIES.—A Comprehensive Pronouncing and Explanatory Dictionary of the English Language, with Pronouncing Vocabularies of Classical, Scripture, and Modern Geographical Names. By J. E. Worcester. Carefully Revised and Enlarged. 424 pp. duodecimo.
This Dictionary, in regard to those words for the orthography, pronounciation, or definition of which an intelligent English reader has the most frequent occasion to consult a Dictionary, is probably the most complete work of the kind extant. It contains, besides a very full vocabulary of common English words, many *technical terms*, and a copious list of such *words and phrases from foreign languages* as are often found in English books, very full vocabularies of *Classical and Scripture Proper Names, and a vocabulary of words of doubtful or various orthography*, which, together with the rules and remarks accompanying them, embraces nearly all the difficult and doubtful cases that often occur in English orthography. This edition is also furnished with an *Appendix*, containing additional words, and a Pronouncing Vocabulary, comprising about 3000 *Modern Geographical Names*. The volume comprises about 66,000 words, to all of which the pronounciation is given; being more than twice as many as are found in the school editions of Walker's Dictionary, together with their vocabularies.
In the preparation of this Dictionary, *prononciation* has been made a leading object, and has received particular attention; and as a Pronouncing Dictionary, it will be found to possess peculiar advantages. A prominent feature in the plan consists in the exhibition of *authorities respecting words of various doubtful, or disputed pronunciation*; and this volume is so constructed as to exhibit, with respect to all this class of words, for which a Pronouncing Dictionary is chiefly wanted, the modes in which they are pronounced by all the most eminent English orthoepists.
The Comprehensive Dictionary is required to be used in the Public Schools of Boston, and has been introduced into numerous other schools, academies, and seminaries in different parts of the country. It has been highly recommended by various literary journals, and by many gentlemen whose opinion is eminently entitled to respect.

This Dictionary exhibits, in its different parts, ample evidence of inquiry, careful comparison, and sound judgment. It combines, in a very condensed and yet intelligible form, a greater quantity of valuable matter than any other similar work; and as a Pronouncing Dictionary, it possesses decided advantages over all others, by its superior system of notation, and by its exhibition of all the principal authorities respecting words of doubtful and various pronunciation. We do not hesitate to pronounce it, in our judgment, the most comprehensive, accurate, and useful compendium within our knowledge.
JOSEPH STORY, LL. D., Prof. Law, Camb. Ms.
SIDNEY WILLARD, A. M. Prof. Heb. Lat. &c. Cambridge, Ms.
E. T. CHANNING, A. M. Prof. Rhet. and Oratory, Cambridge, Ms.
JOHN PICKERING, LL. D. Boston.
WILLIAM ALLEN, D. D. Pres. Bowdoin Col. Me.
S. P. NEWMAN, A. M. Prof. Rhet. " Col. Me.
JOHN WHEELER, D. D. Pres. Vt. Uni. Burlington.
J. L. KINGSLEY, LL. D. Prof. Lat. Yale Col. Ct.
ALONZO POTTER, D. D. Prof. Rhet. Union College, N. Y.
C. ANTHON, LL. D. Prof. Greek and Lat. Columbia College, N. Y.
PETER S. DUPONCHAU, LL. D. Philadelphia.
ROBLEY DUNGLISON, M. D. Prof. Uni. of Md.
J. P. CUSHING, A. M. Pres. Hampden Sydney College, Va.
DAVID L. SWAIN, Pres. Uni. N. C. Chapel Hill.
ALONZO CHURCH, D. D. Pres. Uni. of Georgia.
PHILIP LINDSLEY, D. D. Pres. Nashville University, Tenn.
EDWARD BEECHER, A. M. Pres. Illinois Col.

This Dictionary has been republished in London; and in a notice in 'Tait's Edinburg Magazine,' of a specimen of it, it is stated that 'if the work possess the sterling merit of the specimen before us, it will go far to supersede most others at present in common use.'
'No specimen, as is well known by all who have used this Dictionary, would give too favorable an impression of its completeness and correctness'—*Select Journal of Foreign Periodical Literature.*
AN ELEMENTARY DICTIONARY, FOR COMMON SCHOOLS—with Pronouncing Vocabularies of Classical, Scripture, and Modern Geographical Names. By J. E. Worcester.
The *Elementary Dictionary*, is for substance, a reduced form of the *Comprehensive Dictionary*, and is especially adapted to the use of Common Schools. It contains a very full list of the words of the English language which are in good use; and including its vocabularies, it possesses important advantages over all other Common School Dictionaries. The pronunciation of the words is carefully given in a form very easily understood, and in accordance with the best usage, and the most approved authorities. The best edition of Walker's School Dictionary, together with its vocabularies, contains but 31,200 words, more than 12,000 less than this.
School Committees, Teachers, &c. supplied with copies for examination, upon application to the publishers. G. W. PALMER & CO.
june 16 131 Washington street.

VICTIMS OF GAMING.—Five Hundred copies of the 'disclosures' concerning the vice of gambling, called 'VICTIMS OF GAMING,' have been sold during the two past weeks.
je16 WEEKS, JORDAN & CO.

LIBRARY OF HAVARD UNIVERSITY.
ALL persons, having books from the Library of the University, are, by law, required to return them before or on Wednesday the 27th inst.
T. W. HARRIS, *Librarian.*
Cambridge, June 11th, 1838.

DEMOCRACY IN AMERICA. By Alexis de Tocqueville. Translated by Henry Reeve, Esq. with an original Preface and Notes, by John C. Spencer, Counsellor at Law.
Just received and for sale by
je16 JAMES MUNROE & CO.

NEW BOOKS.
WILBUR FISKE'S Travels in Europe 4th ed. plates.
The Atlantic Steam Ship
Democracy in America, by De Tocqueville
Union or the Divided Church Made One, by Harris
Vegetable Diet, by Wm. A. Alcott
Anthon's Cæsar
Vol. 84 Harpers Family Library, being vol. 3d. of Turners Sacred History of the World.
Poetry of Travelling by Mrs Gilman
The Athenian Captive, a Tragedy, by T. N. Talfourd.
Vol. 15 Sherwood's Works, History of Henry Milner.
For sale at TICKNOR'S, corner of Washington & School sts. june 16.

NEW NOVEL.
THE Squire, a Novel by the Author of 'Agnes Serle, &c. For sale at TICKNOR'S.
june 16

NEW Books received by H. P. NICHOLS, & CO.
Poetry of Travelling. By Mrs Gilman.
Sherwood's Works vol 15.
Turner's History of the World, 8 vols. No. 34 Family Library.
The Squire, 2 vols. By the Author of Agnes Serle. For sale at 147 Washington st. j 16

THE Athenian Captive. A Tragedy in five acts. By Thomas Noon Talfourd. Author of Ion, &c. Just received and for sale at 147 Washington st. j 16

POETRY OF TRAVELLING. This day received. The Poetry of Travelling in the United States, by Caroline Gilman, with additional Sketches, by a few friends, and a week among Autographs; by Rev. S. Gilman.
'The Traveller delighteth in the view
Of change and choice, of sundry kind of creatures
To mark the habits, and to note the hue
Of far-born people, and their sundry natures,
Their shapes, their speech, their gait, their looks, their features.
Breton's Longing of a Blessed Heart.
For sale by JAMES MUNROE & CO. 134 Washington st. j 16

TALES OF THE DAY, PART 3. This day published. Contents: The Conveyance Company. Old Madelaine. A Night of Terror.
Also an extra number contain

POETRY.

CONSUMPTION'S VICTIM.

I feel the gentle stirring wind
Of summer's early dawn:
If cheers me; yet I hear a voice,
That tells me to be gone.

I pluck the lowly blooming flower,
And then inhale its sweet;
And yet I feel, another year
'Twill hot my senses greet.

I wander forth, at sultry noon,
And oft my playmates seek;
But soon return with burning brow,
And hectic on my cheek.

I gaze upon yon silent tomb,
Without one dread alarm;
For well I know my Friend above
Will shield my soul from harm.

Ah yes! I feel that *I must die:*
And why do anxious friends
Conceal the truth, when well I know
Nature her warning sends.

Nay, do not seek from me to hide
My nearness unto heaven;
For all is joy, and peace, and love
While now I feel forgiven.

Rather, my friends, commune with me
Of that brigl t world on high;
And early let our spirits learn
How pleasant 'tis to die.

Oh never grieve, that I gave back
The freshness of my love;
Nor murmur at my Father's call,
To dwell with Him above.

CHILD'S HYMN.

Bright little star! on evening's breast
How beams thy golden light?
But fast thou'rt sinking in the west—
Sweet little star, good night!

And I, when I have bent my knee,
And said my evening prayer
To Him who made both thee and me,
Shall to my rest repair.

And thinking on that brighter star
Which once o'er Bethlehem rose,
And eastern sages led from far,
I'll sink to sweet repose.

And, oh! when I at last shall lie
In death's cold slumber down,
May then my spirit shine on high,
A star in Jesus' crown!

THE ROBIN.

Thou needst not flutter from thy half built nest,
Whene'er thou hearest man's hurrying feet go by;
Fearing his eye for harm may on thee rest,
Or he thy young's unfinished cottage spy;
All will not heed thee on that swinging bough,
Nor care that round thy shelter spring the leaves,
Nor watch thee on the pool's wet margin now
For clay, to plaster straws thy cunning weaves;
All will not hear thy sweet out-pouring joy,
That with morn's stillness blends the voice of song,
For over-anxious cares their souls employ,
That else upon thy music borne along
And the light wings of heart-ascending prayer
Had learned that heaven is pleased thy simple joys to share.

Salem Obs.

SONG OF THE RUSHLIGHT.

BY ELIZA COOK.

O! scorn me not as a fameless thing,
Nor turn with contempt from the lay I sing.
'Tis true I am not suffer'd to be
On the ringing board of wassail glee,
My sickly beam must never fall
In the gay saloon or lordly hall,
Yet many a tale does the rushlight know
Of secret sorrow and lonely woe.

I am found in the closely curtain'd room,
Where a stillness reigns that breathes of the tomb,
Where the breaking heart and heavy eye
Are waiting to see a lov'd one die.
Where the doting child, with noiseless tread,
Steals warily to the mother's bed,
To mark if the faintly panting breath
Is fluttering yet in the gasp of death.

I am the light that quivering flits
In the joyless home where the fond wife sits,
Waiting the one that flies his hearth
For a ribald crew and a drunkard's mirth.
Long hath she kept her wearying watch,
Now bitterly weeping, now breathless to catch
The welcome tread of a footstep near,
Till she weeps again as it dies on her ear.

Her restless eye, as the night wears late,
Is anxiously thrown on the dial-plate;
And a sigh responds to the echoing sound
That tells the hand has gone its round.
She mournfully trims my slender wick,
As she sees me fading and wasting quick,
And many a time has my spark expired,
And left her still the weeping and tired.

I am the light that often shines
Where the friendless child of Genius pines,
Where the god-like mind is trampled down
By the callous sneer and freezing frown;
Where Want is playing a demon part
And sends its iron to the heart,
Where the soul burns on in the bosom that mourns,
Like the incense fire in funeral urns.

I see the hectic fingers fling
The thoughts intense that flashingly spring,
And my flickering beam illumes the page
That may live in the fame of a future age;
I see the pale brow droop and mope
As the breast turns sick with blasted hope,
Till the harsh cold world has done its worst,
And the tortured spirit hath groaned and burst.

I am the light that's doomed to share
The meanest lot that man can bear;
I see the scanty portion spread,
Where children struggle for scraps of bread;
Where squalid forms and faces seem,
Like phantoms in a hideous dream,
Where the rich may look with startled awe
On the work of poverty's vulture claw.

Oh! many a lesson the bosom learns
Of hapless grief while the rushlight burns;
And many a scene unfolds to me
That the heart of mercy would bleed to see.
Then scorn me not as a worthless thing,
Nor turn with contempt from the song I sing;
But scorn as ye will, or smile as ye may,
Ye cannot revile the truth in my lay.

INTELLIGENCE.

CEREMONY OF HOOK-SWINGING IN SOUTHERN INDIA.

August 7th, Mr Tracy gives the fabulous history of the goddess who is regarded by the natives as presiding over the small-pox and cholera. Some of the ceremonies at the festival in honor of this goddess he witnessed, and among them the cruel and bloody torture described below, which it seems that all the light which Christianity has yet shed on India has not been able to abolish.—*Missionary Herald.*

On the last day of the festival of this goddess, the cruel ceremony of *hook-swinging* took place, which I witnessed yesterday. When I reached the place I was almost stunned by the noise and confusion. Toys, confectionary, betel, etc., were exposed for sale on every side. Some where quarrelling, some laughing and shouting, some playing at various games, some beating on tom-toms; and to crown the discord, numbers of *sunyases*, covered with paint, ashes, and filth, were passing forward and backward through the crowd, beating upon brass plates resembling cymbals, and soliciting alms. The streets, and the roads through the rice fields were thronged with multitudes flocking to witness the festival.

I had not been long at the place before I saw a procession running with considerable rapidity across the fields, preceded by horns and tom-toms. As they passed near me I saw they were the persons who were to take the most conspicuous part in the ceremony. There were eight men and one small child, all of them crowned with flowers, and having garlands around their necks. Each of them had also a large ornamented piece of gold on their heads, and various other jewels. In this way they were making the circuit of the village. The hooks, which were six or eight inches long, were inserted in the backs of the victims, for so I must call them, before leaving the temple, after the back had been smartly beaten for some time by a strong man. One hook was inserted on each side of the back bone, a little below the shoulders, and took up an inch and a half of flesh. After the hooks were inserted, they made a circuit around the pole, to be seen by the people. Several appeared to be under the influence of intoxicating drugs. As I stood near the pole I could observe every change of countenance. Some were evidently alarmed and suffered a good deal; others were perfectly reckless; one or two held with their hands by a rope which hung before them, nearly all the time they were swinging; while one or two others threw themselves loose, tossing about their legs and arms, as if desirous to show how little they suffered. While suspended in the air they scattered fruit and flowers over the heads of the people, who seized them as the most precious relics. One man in addition beat upon a tom-tom, and another fired off a musket several times as he made his circuit through the air. They were elevated thirty or forty feet from the ground. No blood flowed, except in one instance, and this was considered by the people as a real miracle. Many people present evidently cared nothing for what was going forward; but it was very painful, in other cases, to see poor deluded creatures lifting up their hands and eyes in most devout supplications to these self-tormentors, who were now, in their estimation, become more holy. Alas, alas! how low has human nature been debased in sin! Man will worship any thing, even the vilest of his species, even a cow or a monkey, —but the living and true God he will not worship.

From Wellsted's Travels in Persia.

FISHING IN THE PERSIAN GULF.

'The pearl bank extends from Sharja to Biddulph's Group. The bottom is of shelly sand and broken coral, and the depths vary from five to fifteen fathoms. The right of fishing on the bank is common, but altercations between rival tribes are not unfrequent. Should the presence of a vessel of war prevent them from settling these disputes on the spot, they are generally decided on the islands where they land to open their oysters. In order to check such quarrels, which if permitted, would lead to general confusion, two government vessels are usually cruising on the bank.

'The boats are of various sizes, and of various construction, averaging from ten to fifty tons. During one season it is computed that the island of Bahrein furnishes, of all sizes, three thousand five hundred; the Persian coast, one hundred; and the space between Bahrein and the entrance to the Gulf, including the Pirate coast, seven hundred. The value of the pearls obtained at these several ports is estimated at forty lacs of dollars, or four hundred thousand pounds. Their boats carry a crew varying from eight to forty men, and the number of mariners thus employed at the height of the season is rather above thirty thousand. None receive any definite wages, but each has a share of the profits upon the whole. A small tax is also levied on each boat by the Sheikh of the port to which it belongs. During this period they live on dates and fish, of which the latter are numerous and good, and to such meagre diet our small presents of rice were a most welcome addition. Where polypi abound, they envelope themselves in a white garment; but in general, with the exception of a cloth around their waist, they are perfectly naked. When about to proceed to business, they divide themselves into two parties, one of which remains in the boat to haul up the others who are engaged in diving. The latter having provided themselves with a small basket, jump overboard, and place their feet on the stone, to which a line is attached. Upon a given signal, this is let go, and they sink with it to the bottom. When the oysters are thickly clustered, eight or ten may be procured at each descent, the line is then jerked, and the persons stationed in the boat haul the diver up with as much rapidity as possible. The period during which they can remain under water has been much overrated; one minute is the average, and I never knew them, but on one occasion, to exceed a minute and a half.

'Accidents do not very frequently occur from sharks, but the sawfish (the Antiguorum of Linnæus) is much dreaded. Instances were related to me where the divers had been completely cut in two by these monsters, which attain, in the Persian Gulf, a far larger size than in any other part of the world where I have met with them. As the character of the fish may not be familiar to the general reader, I will add a few words in the way of description. They are of an oblong rounded form, their head being somewhat flattened from the fore part, and tapering more abruptly towards the tail. They usually measure from thirteen to fifteen feet in length, being covered with a coriaceous skin, of a dark color above, but white beneath. The terrific weapon from whence they derive their name, is a flat projecting snout, six feet in length, four inches in breadth, armed, on either side with spines resembling the teeth of a shark.

'Diving is considered very detrimental to health, and without doubt it shortens the life of those who much practice it. In order to aid the retention of the breath, the diver places a piece of elastic horn over his nostrils, which binds them closely together. He does not enter the boat each time he rises to the surface, ropes being attached to the side, to which he clings, until he has obtained breath for another attempt. As soon as the fishermen have filled their boats, they proceed to some of the islands with which the bank is studded, and there, with masts, oars, and sails, construct tents. They estimate the unopened oysters at two dollars a hundred.'

CURIOUS CHAIR.—An elegant chair has recently been manufactured in Philadelphia, intended for the Commissioner's Hall at Kensington, and which is composed of the following interesting relics of antiquity: 1. A portion of mahogany, part of a beam from the residence of Christopher Columbus, which was built near the city of St. Domingo in 1496—and which was the first house built in America by European hands. 2. A piece of the Great Tree, under which Wm. Penn formed his treaty with the Indians in 1682. This tree was blown down in 1810 and from certain marks was ascertained to be 283 years old. 3. A portion of oak joist, taken from a house in Philadelphia, once the residence of Penn. 4. A piece of the last of a group of Chesnut trees which formerly stood in front of the State House. 5. Part of the cane seating from an old chair of Wm. Penn. 6. A lock of hair of the late Chief Justice Marshal (!!) enclosed in a glass case and placked in the back of the chair. 7. A piece of old Ironsides. 8. A piece of ship of the line Pennsylvania. 9. Thirteen stars composed of pieces of all the above relics.—*Boston Atlas.*

(From the Worcester National Ægis.)

For the following interesting notices of fashions and attire, in early times, prepared with singular diligence and care, we are indebted to the kindness of the Rev. Joseph B. Felt, the annalist of Salem and of Ipswich. Mr Felt has been engaged, under the authority of the government, in the great labor of arranging the collection of manuscripts in the archives of the commonwealth. This work has been prosecuted in a manner, securing at the time the perfect preservation and the convenient use of the leaves deposited by successive centuries. The memorials of the fathers and founders of New England are justly regarded as precious. The slightest relic of the brave and good men, who established civil and religious freedom, has, from its association with their lofty virtues, and hardy spirit, a value above all price. Even the cast off shoe which had been worn by the Plymouth pilgrim, would be an object of veneration. The records which represent the actions of former years in connexion with the actors, are of scarcely less interest, than the personal remains.

We need scarcely speak of the accuracy of relations, derived from one as familiar with the traditions and memorials of our ancestors, as with the passing events of the day. They are next to the recollection of an eye witness.

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND. SHOES.

These, being requisite to protect the feet in all climates, must have been, in some form or other, among the first inventions of man. When the Most High was about to commission Moses, as the leader of Israel out of Egypt to the land of promise, he said to him, 'Put off thy *shoes* from off thy feet, for the place whereon thou standest, is holy ground.' Xenophon informs us, that the 10,000 Greeks, who had followed the younger Cyrus, being in want of shoes, as they retreated, were compelled to cover their feet with raw skins. Thus mentioned in the earlier ages of the world, shoes of different forms have had their several periods of prevalence. When our country was first occupied by Europeans, those with round and peaked toes were fashionable, and particularly the latter. Some—denominated exquisites in modern parlance—appeared in London, with the shoe, then called forked, nearly as long again as the foot. This was not entirely a new thing under the sun. In the reign of Richard II., who died 1027, the points of shoes were so protruded, as to need tying up to the knee. Then, a law was passed, prohibiting such points to exceed two inches. We are told, that Henry Plantaganet, Duke of Anjou, had the toes of his shoes two feet in length, so that he might conceal a large excresence on one of his feet. His example set the fashion for multitudes. An imitation of the foibles more than the excellences of the great, has long been a fault with the greater portion of mankind. Considering, that the chief object of most among the primitive planters of those shores, was religious liberty, and that they brought with them the predilections of Puritans against full compliance with the beau monde, it is hardly to be supposed, that they indulged themselves, or their visitors from abroad, in the excesses just related. Thus actuated, they wore toes moderately peaked, which continued till 1630, then gradually lessened, and were succeeded by a greater share of round ones. Still, it was no protracted period before the peaked toes rallied, and renewed their hold on public attachment. By 1650, they had so revived in this and the mother country, that Bulwer in his 'Artificial Changing,' remarks, 'Our boots and shoes are snouted, that we can hardly kneel' in the house of worship. About 1689 square toes made their appearance. These, also, had their prototypes. They had come under the lash of law, but were not scourged from human remembrance and readoption. In the reign of Mary, who died 1558, there was a proclamation issued, that no person should wear shoes over two inches wide at his toes. Thus preceded, shoes of this kind held their standing among our ancestors till 1737. Then, according to the authority of the late and worthy Dr. E. A. Holyoke, of Salem, they began to lose favor in the eyes of the community. Still, then, as ever since, general custom was not absolutely influential upon all individuals. In our newspapers, from 1716 to 1735, round toes more, and peaked ones less, form a part of the description given of the shoes on runaway slaves and servants. From 1737, shoe toes continued, in a small proportion, round, and became mostly pointed. Of this shape, they lasted, as we remember, till about 1825, when they began to be succeeded by square ones. These being at first unpleasant to the eye, which likes the line of a circle more than that of a square, had intrenched themselves by 1833, in general preference, and were slowly increasing their width. But, unenforced by the sumptuary enactments of China, they gave considerable way to round ones in 1836, which have since been on the advance. From present appearance, these bid fair to leave those far behind, neglected, though not forgotten, till another revolution in fashionable taste. The shoes of females have participated, in common with those of the other sex, in shape and alteration, as previously related. The former, however, have had heels of considerable height, while those of males were not so low, a century since, as they have been in our day. Cowley, who died 1667, makes a remark, applicable to New as well as to Old England, about his surprise 'to see ladies wear such high shoes, as they cannot walk in without one to lead them.' This language of his was, no doubt, hyperbolical. Still it gives us an idea of the prevalent excess to which he referred. By 1714, such heels had lost some of their altitude. Still they were common till 40 years ago, under the name of cross-cut heels. Small girls, as well as women wore them. Before 1712, and then, it was customary for the laboring classes to have wooden shoe-heels. The French Neutrals, brought from Nova Scotia and distributed through the colonies in 1755 and 6, often wore wooden shoes, according to the long custom of their fathers. Previously to 1689, as well as in that year and afterwards, ladies had their dress shoes of silk and satin richly embroidered. We call to mind, that it is about 16 years since right and left shoes for males, began to make their appearance. These, being more for neatness than durability, are now generally worn.

Not long after the settlement of our colonies, when the want of food was comfortably supplied, and attention was turned by some to modes of dress, the fashionable of both sexes had large knots or roses of ribbon on the instep of their shoes. Others wore strings and buckles. The last of these prevailed, and part of them by 1702 were quite large. Subsequently they gave place to strings. By 1740 buckles reappeared and increased till thirty five years ago, when strings put in their claim to public favor, and have had it allowed till the present time. True, a few venerable gentlemen, the representatives of by-gone customs, are occasionally seen with their great buckles.

PATTENS AND GOLOESHOES.

The former were of wood with an iron ring on the sole, to keep the feet from moist ground. Gay observes, in commendation of this article.

'And the pale virgin on the patten rose,
No more her lungs are shook with drooping rheums,
And on her cheek reviving beauty blooms.'

Goloeshoes were of thick leather, and open at the heel, for the same purpose as pattens. Both of these health preservers were generally used by our prudent grandmothers and their daughters till within 47 years. They were succeeded by shoes with soles partly composed of cork, as a safeguard against taking cold.

INDIA RUBBERS AND OVER SHOES.

As a very convenient, neat, and safe substitute for the articles just described, it is well known, that India rubbers began to be worn about 17 years ago, and are much used by both sexes. The adoption of such an improvement has done much to prevent the hectic of weak lungs, and keep well lungs in a sound condition. Of kin to India rubbers, respecting their purpose, may be reckoned the overshoes, worn by gentlemen to cover the feet of their boots and keep out the wet. These have been used by invalids, or those inclining to be so, more than 30 years. Being cumbersome for walking, they have never been extensively worn, and are now seldom seen.

SNOW SHOES.

These, though partly of the same name, as the preceding, are of different material, form, and use. To individuals unacquainted with them, it may be interesting to have them described. They were shaped like a battle-door, about three feet in length, and two feet in their greatest width. Their size, however, was suited to the taste and strength of the wearers. They were composed of strong wood hoops, and of net work made with cord. They were fastened so as to come under the soles of the leather shoes or boots, in due proportions. Their purpose is known from their name. It is to help the people of thinly populated places to pass over deep unbroken snow, in the performance of duties both necessary and merciful. To the hunter of the woods they are indispensable appendages in the winter months. In the first settlement of our country, when scarcely a horse or cart was seen, when those highest in office walked in going long journeys, and when, consequently, the few roads, covered with deep snow, remained unopen for weeks and months, such shoes were very needful for the planters. As the means of travelling with horses, and after a considerable period, with carriages, increased, they were of less demand. With reference to the wearing of them, the Boston News Letter relates, that, on February 3, 1705, the Eastern Post had arrived, and states, 'there is no travelling with horses, especially beyond Newbury, but with snow shoes.' The noted physician, previously quoted, informs us that, on February 22, 1742, the snow in the highways was two and a half feet deep, and on the 29th, that there was no passing about the country except on rackets, or snow shoes. These articles were often provided by our provincial government for their forces, when ordered to march in cold weather against the French and Indians. Even now, they are occasionally worn by individuals of inland towns, when the roads are blocked up in winter. Woe be to the poor wight who presumes to walk hastily with them before he has carefully learned to use them. By neglect in this respect, he is sure to be cast and foundered in the snow. F.

(To be Continued.)

Egyptian Monuments.—Had not the monuments of ancient Egypt been multitudinous in their number, and imperishable from their greatness, none of them would have been left undestroyed by the various inundations of fanatics and foreigners who have from time to time overflowed the land of the Nile. The Persians and the Saracens, under the influence of religious passions, did all they could for the overthrow and ruin of works happily too majestic for their puny devices; and since invading armies have left the gorgeous ruins in peace, hordes of European travellers have been doing their best to annihilate what thirty and forty centuries have spared. There is scarcely a pillar, or temple, or monument, which some hand or other has not been busy in damaging. The beautiful tomb of Osiris, which Belzoni laid open, is already a heap of ruins. No man has been a more ruthless ravager than Champollion himself, with all his pretended respect for Egyptian antiquity, and professed services to hieroglyphic learning. For one traveller who has visited Egypt to unravel and to honor the venerable records of her solemn history, a hundred come to defile and to deface them. A German Prince, whose proceedings are seldom spoken of in Egypt without some addendum of reproach, thought it a very fine thing to leave his distinguished name in large black and filthy characters on the most prominent part of the large sarcophagus in the sepulchre of Remesis the Fifth. On the white marble walls of the temple of Philoe, our 'aristocratical and noble wits' have deemed it tasteful and decorous to paint 'Warren's Blacking' and 'Dr Eady,' as their contribution to classical investigation, and their record of the tone and temper with which the 'travelling English' visit the land of Sheba. The dilapidations, to be serious, of some of the most striking remains of Egyptian antiquity have long been witnessed with sorrow and shame by every thoughtful traveller, and many a wish has been vainly uttered that measures should be taken for their preservation. Even within a few years some of the most interesting and ancient buildings—as the Temple of Abydos and Hermopolosis—have been wholly overthrown, and even the sites they occupied are scarcely traceable. The attention of the Pacha has, however, lately been particularly called to the subject, and he requested Dr Bowring to draw up a plan for the preservation of the monuments that remain, for the prosecuting future discoveries, and for the formation of a museum of Egyptian Antiquities in Cairo. In consequence of Dr B's recommendation, a permanent commission has been formed at Cairo by the direction of Mahomet Ali consisting of the principal Ministers of State, of the Consul-Generals of England, France, Austria, and Russia, the President and Secretary of the Egyptian Society, and other appropriate persons, to whom is to be committed the guardianship of the monuments of Egypt. A sum is to be placed annually at their disposal, to enable them to protect the various temples, tombs, and works of art; to pursue new investigations; to employ fit persons in order to report on the state of existing antiquities, and to provide for their safe and proper keeping. No ancient monument will be removed in future without their sanction, which is also necessary to allow any person to commence or to continue excavations. They will facilitate the researches of the curious and the learned who visit Egypt, and assist the inquiries of those who have not that privilege. They will be able to give official protection and aid where required, and at the same time to prevent the destruction, of which the ignorance and the cupidity of the peasants and the selfish vandalism of travellers have been too long the cause

TALES OF THE DAY, PART 2.

PUBLISHED THIS DAY, Part 2 Tales of the Day.

Contents—My Aunt's Tale, from Blackwood.
Romance of the Key Hole, from Bently
Ups and Downs of Life, from Bently.
H. P. NICHOLS & CO.
je9 147 Washington street.

FOR SALE,

THE PROSPECT-HILL FARM in Middletown, R. I. This is one of the most pleasant situations that the eye can view on Rhode Island; it is about one mile from Newport fine, on the main road; it contains about 80 acres of first rate land, enclosed in 17 lots, with stone walls, and 31 gates made of yellow pine and several iron gates with granite stone posts. The farm is well watered by springs in 10 lots, some of which are never known to fail. There is a beautiful grove consisting of a great number of wood trees, and one of the handsomest Orchards on the Island, containing 20 different kinds of the best selection of fruit trees the country can afford, with hundreds of Sycamore trees. A well of water near the door washes equal to rain water. The House is two stories high, of a good size and well finished, stone Barn, Cribb, Carriage House, Summer House, Sheep House, Workshop, and every other convenience necessary.

Apply to Capt. *BORDEN WOOD*, Newport.
BENJ. BROWN, Esq., Portsmouth.
HENRY BASTOW, Esq., New York
MR. DAVID REED, Boston
Newport, R. I. Feb. 20th, 1838.

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part of the land. Possession given on the 1st of April next. Terms liberal.

If not sold by 1st of March, it will be to let.
JONAS WILDER.
Brighton Jan. 17, 1838.

ISAAC R. BUTTS,
BOOK AND JOB PRINTER, No. 2 School st., Boston.

I. R. B. has for sale a large variety of Type, not half worn, Chases, Imposing Stones, &c. &c. which will be sold low. tf. ap14

PRIESTLEY'S HISTORY OF CORRUPTIONS.

JUST published, and for sale at the Bookstores of B. H. GREENE, J. MUNROE & CO, and WEEKS, JORDAN & CO.

A History of the Corruptions of Christianity. By Joseph Priestley, L. L. D.—in some parts abridged, with Appendices, by A. A. L.

'Didst not thou sow good seed in thy field?—
then hath it tares?'

This work has been long out of print. It is published in the present style, and form, (the three first parts in full, and the others, less important, abridged) in order to render it accessible to other persons besides scholars and critics, and to give it a diffusion amongst laymen who are interested in the great questions of theolgy. It is 'a book of facts, not merely the statement of opinions,' and 'all are here furnished with a storehouse of invaluable materials for making up independent judgements of their own on the subjects discussed.'—In one volume.

☞ Subscribers, for convenience, may receive their copies of B. H. GREENE.
6w 19

SCHOOL LIBRARY.

To Instructors of Primary and High Schools.

THE Author of American Popular Lessons offers to Instructors a series of *reading* books, designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are

Primary.

1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.

4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools,
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.

The Introduction to Popular Lessons, is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive to the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11 of Harpers' Boy's and Girl's Library; the several volumes form an entire serise, and may be used separately and singly, or in succession. No. 9. embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws, and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools. This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology. This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense, they greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric.

For sale by JAMES MUNROE & CO. 134 Washngton street. tf sept 16

NORTON'S Evidences. The Evidences of the Gospels, by Andrews Norton.

'The work cannot but take its stand at once with those of Butler, Paley, and Lardner, among the main pillars and bulwarks of Christianity.—*N. A. Rev.*

As far as relates to the kind of evidence, to which the author's attention has been confined in the present publication, we venture to say, that subsequent inquiries can add nothing.—*Christian Examiner.*

See American Biblical Repository, No. thirty for April 1838, for an able review of the above work. Published and for sale by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. m 19

FOX'S Ministry and Questions. These Manuals have already been introduced into a large number of our best Schools, and are universally approved.

☞ Pastors and Teachers are invited to examine this work, at our Store, during the Anniversaries. WEEKS, JORDAN & CO. 121 Washington, opposite Water st. m 12

ENGLISH BIBLES.—A variety in fine bindings, for sale at TICKNOR'S. m26

A. U. A.

THE Tracts of the American Unitarian Association furnished in sets or numbers, by JAMES MUNROE & CO. No. 134 Washington st. tf m 12

ALCOTT'S NEW WORK FOR MOTHERS.

THE MOTHER IN HER FAMILY, or Sayings and Doings at Rosehill Cottage, Dr. Wm. A. Alcott, author of the 'Young Wife,' &c.

'Mothers, in general, appear more anxious to do every thing else for their children, than to accomplish the very work which, in the good Providence of God, mothers were designed—the education of their children. For this—the first and the last, the greatest and the best, the highest and the holiest vocation which can possibly devolve on a female—they seem least disposed, and most indifferently prepared.

'The Mother in her Family' is a series of practical lessons for the domestic circle, on physical, intellectual and *moral* education, especially the latter, illustrated by Scenes from Real Life.

Published by WEEKS, JORDAN & CO. j2

AGRICULTURAL and other Works, for sale by H. P. NICHOLS & CO., many of them scarce and valuable.

Agricultural Chemistry, by Sir Humphrey Davy, 1 vol octavo; Farmer's Assistant, by John Nicholson, do do; Chaptall's Agricultural Chemistry, 1 vol 12mo Vernon on the Cultivation of the Mulberry, 1 vol 8vo; Practical American Gardener; Drown's Compendium of Agriculture; Brown's System of Shoeing Horses; Gorham's Elements of Chemistry; Loudon's Encyclopedia of Agriculture and Gardening, 2 vols London. Cobbett's English and American Gardener; Smith and Thatcher's Treatise on Bees; White's Farriery, 3 vols London; Vineyards of France and Spain; British Cattle, 1 vol octavo; Marshall on Gardening, 2 vols; Horticultural Register; Complete Farmer; American Orchardist; Bakewell on Wool; Gardener's Pocket Journal, &c.

147 Washington St opposite the Old South. m 19

HOARYHEAD, and the Valleys Below; or Truth through Fiction. By Jacob Abbott, author of 'Young Christian,' 'Corner Stone,' &c

Just published, for sale by H. P. NICHOLS & CO., 147 Washington street. m26

NEW RELIGIOUS BOOKS—Christ the theme of the Home Missionary—an argument for Home Missions: by Rev Octavius Winslow.

Experimental and practical Views of the Atonement—by Rev. Octavius Winslow.

Memoir of Hannah Hobbie—or Christian activity and triumph in suffering: by Rev. R. G. Armstrong—two copperplates.

Advice to a Young Christian—or the importance of aiming at an elevated standard of piety: by a Village Pastor.

A Leaf from the Tree of Life—The Spirit and the Law of Christianity. This day received by
WEEKS, JORDAN & CO.
m 19 121 Washington street.

PULPIT BIBLE. The Holy Bible, containing the Old and New Testaments, newly translated out of the original tongues, and with the former translations diligently compared and revised, by his majesty's special command, one volume, folio, English edition, large type. For sale low, by JAMES MUNROE & CO. 134 Washington st. a 28

NORTON ON GENUINENESS OF THE GOSPELS. The Evidences of the Genuineness of the Gospels. By Andrews Norton. Vol. 1. For sale by H. P. NICHOLS, 147 Washington st. m26

CHANDELIER FOR SALE.

FOR SALE a good second hand Chandelier suitable for a Meeting-house or large Hall.

Also, two large Stoves, and seventeen hanging Lamps, the above articles will be sold low, (as they belong to a Society that have no further use for them,) on application to Saml. Smith, at the Courier office No. 4, Congress square, or to Moses Mellen, 38 Union street. tf n 18

NEW ENGLAND TRUSS MANUFACTORY

THE Subscriber respectfully informs the Citizens of Boston and its vicinity, that he continues to manufacture Trusses of every description, at his residence, at the Old Stand opposite 264, No. 305 Washington Street, Boston. (Entrance in Temple Avenue—up stairs.) All individuals can see him alone at any time, at the above place. Having had eighteen years' experience, in which he has afforded relief to 1500 persons for the last three or four years, all may rest assured of relief who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of rupture at the Charlestown Poor-House, of which his father (Deacon Foster) is now, and has been for more than twenty-four years, the keeper; and he is now confident he can give every individual relief who may be disposed to call on him.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continuing to wear those of his own manufacture, he is able to decide, after examining the rupture, what sort of Truss is best adapted to all the different cases that occur. He has on hand as good Trusses as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses among which are all the different kinds similar to those that the late Mr John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs—these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night; improved Hinge and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which, persons troubled with a decant of the rectum, can ride on horseback with perfect ease and safety. Mr F also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them:—Dr Hull's; Read's Spiral Truss; Rundell's do; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India-rubber Pad, made in Philadelphia; Ivory turned Pad Trusses: Stone's do., double and single; also, Trusses for children, of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies wishing for any of these instruments will be waited upon by Mrs Foster at their houses or at the above place.

The subscriber makes and keeps on hand Steeled Shoes, for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons may do not want their cases known.

That the public may be satisfied of his ability, he refers them to the Certificate of Doctor Warren, received more than three years since.

JAMES FREDERICK FOSTER.
Boston, February, 1838.

CERTIFICATE FROM DR. WARREN.

'*Boston, January* 7, 1835.

'Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr J. F. Foster to supply the deficiency occasioned by the death of Mr Beath. After some months of observation of his work, I am satisfied that Mr Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself therefore called on to recommend him to my professional brethren and to the public as a person well fitted to supply their wants in regard to these important articles. JOHN C. WARREN.'

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.